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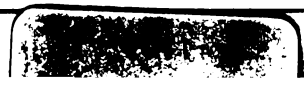

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MANUAL

OF THE

BOOK OF COMMON PRAYER:

CONTAINING

THE ORDER FOR MORNING AND EVENING PRAYER;
THE LITANY; THE ANTE-COMMUNION SERVICE;
THE ORDER OF CONFIRMATION; AND THE
OUTLINES OF THE HISTORY OF THE BOOK OF COMMON PRAYER;

WITH A

FULL EXPLANATION OF THE DIFFERENCES BETWEEN THE OLD, AND THE NEW, LECTIONARY.

BY

J. DAVIES,

UNIVERSITY OF LONDON;

Author of Manuals of Genesis, Exodus, Joshua, Judges, I. Samuel, St Mark, St Luke, the Acts,—of the History and Literature of the Tudor and Stuart Periods,—and of the Church Catechism.

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THE BOOK OF COMMON PRAYER.

PART I.

OUTLINES OF THE HISTORY OF THE BOOK OF COMMON PRAYER.

"**Common**" = for the use of all, in public united worship.

This epithet is "*strictly* applicable to that portion" only "of the Prayer-Book which is used by the congregation on the *ordinary* occasions of worship, in contradistinction to the . . . *occasional* services."

SET FORMS OF PUBLIC WORSHIP ARE TERMED "LITURGIES."

Liturgy is from the Greek, λειτουργία, (λεῖτος = public, ἔργον = a work,) = any *public office or service.*

Its **first employment in connection with Christianity** was to signify **public ministry or worship,** *generally,*—being, in the New Testament, translated "ministry;"—

"He, (Moses), sprinkled with blood both the Tabernacle, and all the vessels of the *ministry,*" (Heb. ix. 21.)

Secondly, It came to be applied solely to **the Eucharistic Office,** and was long taken in this narrowed sense.

Thirdly, It reässumed a general scope, and acquired the signification, which it still retains, of **any fixed form of public Divine worship.**

Advantages of

1. **Liturgies** generally:—

(1.) They supply forms of prayer, drawn up by master-minds, and couched in choicest language, which *unvaryingly* express

all the possible emotions, wants, and desires, of each individual of a congregation, and embrace all the topics that should be made the subjects of public devotion.

Extemporaneous prayers, on the contrary, are requently mean in conception and expression, generally imperfect in scope, and always uncertain in tone, depending, as they do, on the ability, memory, and mood, of the minister.

(2.) They greatly conduce to devotion, for, the subjects being known, the congregation are able to concentrate their minds upon them, and to approach each supplication with congenial feelings.

During the utterance of unstudied effusions, however, the worshippers are distracted throughout by speculations as to what may be the next petition, and by an inevitable spirit of criticism.

2. The Liturgy of the Church of England in particular :—

It embodies, and preserves, "an unalterable standard of doctrine," and Scripture exposition,—ensuring sound gospel teaching, irrespective of the character, or tenets, of the individual clergyman.

Two objections are frequently urged against our Liturgy by its opponents. They allege that—

1. It does not admit of the mention of individuals, and of particular topics.

Answer. (1.) Personal intercession and thanksgiving *are* provided for in the Church Service.

(2.) There is not a single conceivable subject that does not *in general terms* receive notice in our Common Prayer, while additional forms are always drawn up to meet particular national emergencies.

2. That the Service, being so often repeated, ceases to interest, and becomes a mere lifeless and devotionless assemblage of words.

Answer. The experience of Church of England congregations completely disproves this assertion, and declares that the Liturgy acquires new beauty, force, and solemnity with each succeeding celebration.

ANCIENT LITURGIES.

Liturgies were in use amongst the Jews, in the Temple, and the synagogues.

(Christ gave *His* sanction to pre-composed forms, by His regular attendance at the services of the Temple and synagogues, and by furnishing the disciples with the *Lord's Prayer*.)

We have no means of knowing whether or not the Apostles employed, or established, any liturgical forms.

Liturgies, (including the Communion Service only), certainly exist, bearing the names of SS. James and Mark; but there is no proof that these are authentic, nor were they ever so regarded in the early ages of the Church. They were probably composed about the commencement of the third century, and embody interpolations made during the two hundred years succeeding.

The nature of united worship among the early Christians is indicated, in general terms, in Acts ii. 42,—"They continued stedfastly in the Apostles' doctrine,—and fellowship, (*i.e.*, with one another),—and in (the) breaking of (the) bread,—and in prayers," (*i.e.*, public and private.)

In this "*Breaking of the Bread*," or Eucharistic celebration, it is most probable that some form was used, if it were only the reciting of the words employed by our Lord at the institution of the Supper.

Later on, we have an account by **Justin Martyr**, (*Apologia*, circa 140 A.D.), of the manner in which the Communion was celebrated by Christian churches in Palestine. He seems to intimate that there was a settled form for the solemnization of this Sacrament, and distinctly asserts that the *Lord's Prayer* was always part of the service,—that all the brethren united in some of the prayers,—and that to those offered by the President the others responded "*Amen*."

In 325 A.D., **St. Cyril**, Archbishop of Jerusalem, also describes the manner of celebrating the Eucharist in *his* time. From his account, it is evident that there was a formal Office used at this service, corresponding exactly, in many respects, with that in our Church Service.

During the first three centuries, the Liturgies then existing were not written, but preserved by oral tradition.

Afterwards, they were committed to writing, and before the end of the fifth century there existed in this form:—

1. **Five Greek Liturgies**, bearing the names **of SS. James, Mark, Clement, Chrysostom, and Basil**,—used in various parts of the East.

2. The Roman Liturgy,—used in Italy, and attributed to St. Peter.

3. The Ambrosian Liturgy,—long used at Milan.

4. The Gallican Liturgy,—used in the Church of France, and, probably, of Eastern origin, since missionaries from Asia Minor visited Gaul at the commencement of the second century.

5. The Mozarabic Liturgy, (another name for the Gallican),—used in Spain.

The *Mozarabs* were the Christians living *mixed with* the *Arabs*, (*i.e.*, Moors.)

All these, while differing in particulars, *agree in* their main and *essential features, and thus proclaim a common source*, which is, *doubtless*, to be found in *a form of worship instituted during the apostolic age*,—the differences being accounted for by the fact that the bishops had authority to order the services in their respective dioceses.

The Roman and Gallican Liturgies were substantially identical. The former gradually superseded the latter,—being introduced into Gaul in the time of Charlemagne, and into Spain during the eleventh century.

ENGLISH SERVICE-BOOKS BEFORE HENRY VIII.

There is little doubt that **the Early British Church used the Gallican Liturgy.**

When *Augustine* came to this country, and converted Ethelbert and his people, he was uncertain what form to prescribe to them. His own inclinations were in favour of the Roman Liturgy, but he had discovered that the British Christians had formerly employed the Gallican, and that it was still used by the small and scattered remnant of the Church, which the Saxons had not destroyed.

He accordingly appealed for advice to Pope Gregory, who wisely recommended him to compile a form of worship by selecting from each Church what appeared most excellent.

Following this counsel, **Augustine drew up a Liturgy, based on the Gallican, but with various alterations and additions from the Roman,**—*the principal change* being *in the time* prescribed *for celebrating Easter, which the British Church had been in the habit of keeping, invariably, on the day of the Passover*, but which *the new ritual ordered* to be observed

on the Sunday after the full moon occurring on or next after March 21st.

To this, and several other points, the remnant of the British Church long refused compliance; but, **in the eighth century, conformity to the Roman ritual**, in matters of the times of celebrating festivals, and of using the Gregorian Chant, was **formally conceded.**

There was, however, no conformity of service,—each bishop ordaining rites and ceremonies in his own diocese.

Thus there arose various Service-Books, termed

"**Uses**" or "**Customs**,"—the chief being those **of Hereford, Bangor, York, Lincoln,** and **Salisbury.**

Besides these varieties, each monastery and college had its own particular form.

At the Conquest, the Norman monks brought over a new style of chanting. Thurstan, a Norman, made, by William, Abbot of Glastonbury, endeavoured to force this new method on his monks. They resisted, and were, by the abbot's orders, driven from the chapter with great slaughter.

This untoward catastrophe led Osmund, Bishop of Salisbury, and Chancellor of England, to determine on an effort to ensure uniformity of ritual in his diocese. Accordingly, he collected the various Offices in use throughout the country, and, assembling a number of learned priests skilled in chanting, committed to them the task of compiling a new Service-Book. It was called the

"**Use,** (or "*Custom*"), **of Sarum,**" (*i.e.*, Salisbury), and was first used in 1085, at the opening of Osmund's new cathedral.

It was generally adopted throughout the South of England, in Durham, in parts of Scotland, and even on the Continent.

The other *Uses*, however, still continued to be employed in their several districts, and, with the *Use of Sarum*, continued till the Reformation.

These Uses were not, like our own Church Service, contained in one volume, but **consisted of several distinct ritual books.** These were

1. The Missal, or Mass Book;—containing the order for Holy Communion, including the Collects, Epistles, and Gospels,—and the Introits, (or Anthems,) and Chants, sung at the commencement, and during the progress, of the Communion Service.

Sometimes the Epistles and Gospels were published in a

separate book, called the **Lectionarium**, and the Anthems and Chants in another, termed the **Grail**, or **Gradual**, (Lat. *gradus* = *a step*, because the phrases after the Epistle were sung on the steps of the altar.)

2. **The Hymnal**;—containing hymns to be sung during the various Services,—Litanies and Prayers being sometimes added.

3. **The Antiphoner**;—containing, at first, those Antiphons, and their music, sung during the celebration of the Communion, and afterwards the Antiphons to be sung at the Canonical Hours.

4. **The Processional**;—containing the Chants to be sung by the choir during the procession outside the church, preceding High Mass. The *Litany* was usually sung on these occasions.

5. **The Manual, or Ritual**;—containing the occasional Offices,—*e.g.*, Baptism, Matrimony, Visitation of Sick, Churching, Extreme Unction, Burial.

6. **The Pontifical**;—containing those Offices which only bishops could celebrate,—e.g. Confirmation and Ordination.

7. **The Breviary, Portifory, or Porteau,** (Lat. *portiforium*; Fr. *portehors*,—so called because of its being *easily carried about* on the person.)

It contained the **Offices for the eight daily Canonical Hours** of prayer, (many of which were of great antiquity.) These *Canonical Hours*, (or *Divine Office*,) were observed by all the Western Churches in the sixth century. The Offices for these Hours were revised, and arranged, by Gregory VII., towards the end of the eleventh century.

These Offices were :—

1. **Nocturns**,—a *night* service, just before daybreak, in commemoration of the assembling of the early Christians at night, when persecuted.

2. **Lauds**,—an early morning service, intended as a *thanksgiving* for the new day.

Nocturns and *Lauds* were generally joined into one early service, called **Mattins**, (Fr. *matin* = *morning*.)

3. **Prime**,—at 6 A.M., (the 1st hour.)

4. **Tierce**,—at 9 A.M., (3rd hour.)

5. **Sext**,—at noon, (6th hour.)

6. **Nones**,—at 3 P.M., (9th hour.)
7. **Vespers**,—at 5 P.M.
8. **Compline**, (Lat. *complere = to complete*, because completing the day's services,)—at bed-time.

These Offices were composed of Prayers, Psalms, Canticles, Hymns, and Scripture Lessons, to which was afterwards added the reading of passages from the Fathers, and of legends of Saints.

Mattins and *Vespers* were the two principal of these services, and were celebrated publicly, the rest being intended more for private devotion.

For some time previously to the Reformation the observance of these hours had ceased, 1—5 being united to form **Mattins**, and 6—7 to constitute **Vespers**.

Besides these Offices, there were smaller ones used in addition at the same hours. The chief of these was the **Hours of the Blessed Virgin, or Little Office**, much used by the laity, *in English*.

8. **The Primer**, (or *Layman's Prayer-Book*,) an elementary manual of *private* devotion.

Primers, containing the Creed, Lord's Prayer, and Ten Commandments, were, probably, in use among the Anglo-Saxons.

They became common in the fifteenth century, and contained various offices, prayers, psalms, &c.

They were *sometimes entirely in English*, sometimes in English and Latin.

The earliest known Primer belongs to circ. 1400, and contains Mattins,—the Hours of our Lady,—Evensong,—Compline,—the Offices for the Dead,—and the Dirge.

The Penitential Psalms, (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.,)—the Fifteen Psalms, (cxx.-cxxxiv.,)—and the Psalms of Commendation, (cxix.)

The Litany, Pater Noster, and Ave Maria.

The Creed.

The Ten Commandments.

The Seven Deadly Sins.

Our Book of Common Prayer is derived principally from the "Missal," the "Breviary," and the "Manual."

SERVICE-BOOKS, &c. UNDER HENRY VIII.

At the commencement of Henry's reign, besides the *Hours*

of the Blessed Virgin, and the *Primer*, the following **parts of the public services were in English**:—

1. The *Exhortation*, and *Confession*, *in* the *Communion*.

2. The *Bidding of Bedes* (= prayers), a "popular Sunday service of mediæval times," and the basis of the *Bidding Prayer*, ordered by *Canon LV.* This is, in *our* Liturgy, expanded into the "Prayers" of Mattins and Evensong.

3. *The Creed*, *Lord's Prayer*, and *Ten Commandments*, which were frequently expounded from the pulpit.

4. Portions of the *Occasional Offices*.

1516. The Sarum Breviary was revised.

1530. Marshall's Primer, in English, published by authority.

1533. A new edition of the Sarum Missal appeared.

1535. Second edition of Marshall's Primer published without authority.

The printing of the ancient Service-Books was suspended from about this date, showing that a revision had been determined upon.

1538. The Epistles and Gospels appeared in English, either separately, or in the Primer.

Henry issued an injunction abrogating several **holydays, and directing** the clergy **to teach and explain** to their people the **Creed, Lord's Prayer, and Ten Commandments, in English.**

1539. Bishop Hilsey's Primer published, by command of Cromwell, and with Cranmer's consent.

1541. Cranmer proposed, in Convocation, that the existing Service-Books might be reformed, omitting the name of the Pope, and à Becket.

The "Use of Sarum" was made, by Convocation, binding in all the province of Canterbury; and a new Sarum Breviary was accordingly published.

1542. Henry ordered Convocation to appoint a Committee of both Chambers, **by whom the existing Service-Books should be "newly examined, corrected, and reformed."**

The Upper House appointed two of its number. The Lower House refused at first to nominate representatives, but afterwards consented. But the consultations of the Committee thus formed led to no definite result.

Convocation ordered that, on every Sunday and holyday, after *Te Deum* and *Magnificat*, **there should be read,** *in English*, **a chapter from the New Testament,** without exposition, and that, when the *New* was completed, the *Old* Testament should be read in the same manner.

1544. The Litany was revised by Cranmer, (who availed himself in this work of the old English Litanies, and of that in Melancthon and Bucer's Liturgy), **and set forth in English,** for public use, **by royal edict.**

The **chief alteration** made by Cranmer *was to omit a long list of Saints' names.* He retained, however, three clauses beseeching the intercession of the Virgin, the angels, and the patriarchs, prophets, and Apostles.

Cranmer translated, or caused to be translated, several other Litanies; but Henry would not sanction their use.

1545. The King's Primer published **in English.** It contained—

The Calendar,—the King's Highness' Injunction.

The Lord's Prayer,—Certain Godly Prayers for Sundry Purposes.

The Salutation of the Angel,—Certain Graces,—the Dirge,—the Passion of our Lord.

The Commendations.

The Creed, or Articles of the Faith.

The Ten Commandments.

Mattins,—Evensong,—Compline.

The Litany.

The Seven Penitential Psalms,—the Psalms of the Passion, (Pss. xxii., lxix., lxxxviii., li., and lix.)

SERVICE-BOOKS, &c. UNDER EDWARD VI.

1547. The "Simple and Religious Consultation" was published in English.

This was a "reformation of the Public Services," translated from the "Simplex et Pia Deliberatio," drawn up by Melancthon and Bucer, for Hermann, Archbishop of Cologne. It had appeared in Latin in 1545,

The Primer of 1545 reprinted.

Injunctions were issued by royal authority, ordering that—

1. On every holyday, when there was no sermon, the Pater Noster, Creed, and Ten Commandments, should be recited from the pulpit, after the Gospel, in English.

2. One chapter of the New, and one of the Old Testament, should be read at Mattins, and Evensong, respectively, on every Sunday and holyday.

3. The Epistle and Gospel at High Mass should be in English.

4. Processions before High Mass should cease, and the Litany be then sung, in English, in the church, instead of outside.

Convocation and Parliament sanctioned Cranmer's proposal to administer the Communion in both kinds; and a Committee, including Cranmer and Ridley, was appointed to draw up a Communion Service in English, embodying the change.

1548. The new "Order of Communion" published, and enforced by Royal Proclamation.

It was not a complete Service; but an English supplement to the Mass, for the use of the laity, until a complete Service-Book should be provided. It followed the "Deliberatio" in plan, &c.

The Committee were empowered to revise all the existing offices of Public Worship, and to compile thence a complete Service-Book.

Many of them did not approve of the work, and refused to sit—those actually taking part in it being, probably, Cranmer, Ridley, Goodrich, Holbeach, May, Taylor, Haines, and Cox.

These assembled at Windsor, and completed their work before the end of the year. With the permission of Convocation, they presented the book to the King, to be by him laid before Parliament.

Parliament, after a long discussion upon the manner of Christ's presence in the Eucharist, accepted the new Service, and passed, in January

1549, an Act of Uniformity, ordering its coming into general use, throughout His Majesty's dominions, on, and after, Whitsunday, June 9.

The First Prayer-Book of King Edward was published in March, with the title—

"The Book of the Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church: after the Use of the Church of England."

The principle upon which the Committee acted:—

"They did not condemn everything which an apostate Church had used. . . . They did not reject whatever was in use, but they examined how far it bore the impress of original Christianity. They compared the existing Services with the earliest Liturgies and the Bible, retaining what was consistent with their teaching, and rejecting what was not."

There were, however, in this book "evidences of extreme

caution, and, it may be, of imperfect spiritual vision,"—"certain expressions which savour of Romish error" being found in it.

Chief sources whence the Committee derived their materials:—

Mattins and Evensong;—from the "*Hours*" of the Breviary, with alterations and additions.

Communion Service;—from ancient Liturgies, with some original additions.

Collects, Epistles, and Gospels;—principally from Sarum Missal.

Bishop Hilsey's Primer, also, was consulted on the Epistles and Gospels, which, when they differ from the Missal, are assimilated to the Lessons in his book.

Occasional Offices;—mostly from the Manual, that of Sarum supplying, with alterations, the offices for Matrimony, Visitation of the Sick, and Churching.

The Baptismal Service was taken chiefly from Melancthon and Bucer's "*Deliberatio.*"

Principal differences from previous Liturgies:—

1. The whole book was in English.

2. The eight "*Hours*" were condensed into *Mattins* and *Vespers*, and other long Offices were abbreviated.

3. The *Psalms* were to be read through monthly, instead of in seven days.

4. The "*Ave Maria,*" and many extravagant expressions respecting the Virgin and Saints, were omitted.

5. Patristic and legendary readings were abolished, and the whole Bible, excepting certain portions, arranged to be read through yearly.

6. In the *Litany*, Invocations to the Virgin, angels, patriarchs, prophets, and Apostles, were erased.

7. Twenty-one new *Collects* were added,—most of them to replace intercessory prayers to Saints on their festival days.

The Second and Third Collects were substituted for a succession of prayers in the Breviary, imploring the intercession of Mary, martyrs, confessors, and virgins.

8. *The Athanasian Creed*, (which, according to the Sarum Breviary, had been used daily, and, according to the Roman Breviary, every Sunday,) was ordered to be said only

on Christmas Day, Epiphany, Easter, Ascension Day, Whit-Sunday, and Trinity Sunday,—and the *Apostles' Creed* appointed in its place for all other days.

9. In the *Communion*, the use of the unleavened wafer, and of incense, and the elevation of the Host, were forbidden.

10. Many *Festivals* were abolished.

Chief differences between Edward's First, and our own, Prayer-Book:—

1. *Mattins* and *Evensong* began with the Lord's Prayer, and ended with the Third Collect.

The *Lessons* might be sung.

2. The *Litany* was placed after the Communion Service, and was ordered to be used on Wednesdays and Fridays only.

It contained a petition for deliverance "from the tyranny of the Bishop of Rome, and all his detestable enormities."

3. *In the Communion Service:—*

(1.) The title was—"The Supper of the Lord, and the Holy Communion, commonly called the Mass."

(2.) An *Introit*, or Psalm, was chanted, while the priest advanced to the altar.

(3.) The *Ten Commandments* were not repeated.

(4.) The term "*Altar*" was retained.

(5.) The wine was mixed with water, and the bread placed by the priest in the communicant's *mouth*.

(6.) In the *Prayer of Consecration*, the priest implored the sanctification of the elements by the Word, and the Holy Ghost, and twice used the sign of the Cross,—while the doctrine of Transubstantiation seemed to be acknowledged by the petition—"Bless and sanctify these Thy creatures of bread and wine, *that they may be unto us the body and blood of Thy most dearly-beloved Son.*"

(7.) The words employed in delivering the elements were only the first clause of those now used, extending to "unto everlasting life."

(8.) The prayer, "*For the whole estate of Christ's Church*," formed part of that of Consecration, included petitions *for* departed Saints, and mentioned the Virgin in connection with them.

(9.) The *Epistle* and *Gospel* were allowed to be sung.

4. *In the Office for Baptism:—*

(1.) Trine Immersion was practised.
(2.) The sign of the Cross was made on the child's *breast*, as well as forehead.
(3.) The Evil One was professedly exorcised.
(4.) After being baptized, the child's head was anointed, and it was clothed in a white robe, called the *chrisom*, (which was brought as an offering, by the mother, at her churching.)

5. *In the Burial Service:—*
(1.) Communion, with special Introit, Collect, Epistle, and Gospel, was ordered at burials.
(2.) Prayers were offered for the dead person.
(3.) The deceased's name was mentioned at the grave.

6. *In the Office for Confirmation* the sign of the Cross was used.

7. *In the Office for the Visitation of the Sick:—*
(1.) The priest alluded to Tobias and Sarah.
(2.) Anointing, (with sign of the Cross,) was allowed, if desired by the sick person.
(3.) Private confession was enjoined.
(4.) Portion of the Elements consecrated at Communion, in the church, was carried to the invalid.

8. *In the Office for Matrimony:—*
(1.) The sign of the Cross was used.
(2.) "Until death us *depart*," was used instead of "until death us *do part*."

Two parties were dissatisfied with this book—the extreme Romanists, and the ultra-Reformers, (afterwards called "*Puritans.*") In consequence of the determination shown by the former to take any fitting opportunity to restore the Latin ritual, in

1549, An **Order in Council**, sanctioned by Parliament, was issued, **calling in all the old Service-Books**, to be destroyed.

The extreme Reformers, strengthened by foreign Protestant refugees, and possessing influence with Edward VI., raised a clamour for a revision of the lately-issued Liturgy, which they averred contained a strong leaven of Popery. They objected especially to—

1. The Communion Service,—particularly to the form of words used at the delivering of the Elements.
2. Various vestments.
3. Several holydays.

So great became their power, that, at the close of
1550, The matter was brought before Convocation, and Parliament; their objections were stated, and, in consequence, in
1551 a Commission of Revision was appointed.

Cranmer was the President, and was aided by the advice of Martyr, and Bucer, (who had, at the Primate's request, published an elaborate criticism of the Prayer-Book.) The result of their toils was the

Second Prayer-Book of Edward VI., which **came into use** on the Feast of All Saints, November 1, **1552.**

Chief Changes :—

1. *In Mattins and Evensong :—*

(1.) The *Scripture Sentences*, *Exhortation*, *Confession*, and *Absolution*, were prefixed to *Mattins*,—the additions being suggested by Calvin's French Liturgy, a Latin translation of which had appeared in England in 1551.

The *Sentences* were, for the most part, short Scripture readings used during Lent in the old Service-Book.

(2.) Pss. c. (*Jubilate*),—xcviii. (*Cantate Domino*),—and lxvii. (*Deus Misereatur*), were interpolated.

(3.) The *Athanasian Creed* ordered to be used, instead of the *Apostles' Creed*, on the Feasts of SS. Matthias, John the Baptist, James, Bartholomew, Matthew, Simon and Jude, and Andrew, as well as on the occasions prescribed in Edward's First Book, thus providing for its being said thirteen times in the course of the year.

2. *The Litany* to be used on Sundays, as well as on Wednesdays and Fridays.

3. *In the Communion Service*, (the only office in which a change of doctrine was made) :—

(1.) The *Title* was altered to its present form,—the word "*Mass*" being excluded.

(2.) The *Introit* at commencement was omitted.

(3.) The *Commandments* and their Responses were introduced, in imitation of Calvin's Liturgy.

(4.) The wine was not to be mixed with water, and the bread was to be placed in the *hands* of the communicant.

(5.) The *Consecration Prayer* was split into the three following :—

a. The present Consecration Prayer,—the words, "Bless and sanctify," &c., being altered to their existing

form, and the sign of the Cross, and invocation of the Word and Spirit, being omitted.

b. The Prayer, "*For the whole state of Christ's Church,*"—the words, "*militant here in earth*" being added to the title, and the petitions for departed Saints, with the Virgin's name, being left out.

c. The first form of prayer following the Communion.

(6.) In delivering the Elements, the second clause of our present form of address was substituted for the first, in order to give no countenance to Transubstantiation.

(7.) A rubric was appended to the service, declaring that no adoration of the Elements as mere bread and wine, or as Christ's Body and Blood, was intended by kneeling, at their reception.

4. *In the Baptismal Office:*—

Trine Immersion, Exorcism, Anointing, and the Chrisom, were abolished.

5. *In the Visitation of the Sick:*—

(1.) The allusion to Tobias and Sarah was omitted.

(2.) Anointing, Private Confession, and carrying portions of the church-consecrated Elements to the invalid, were done away with.

6. *In the Burial Service,* the celebration of the Communion, and Prayers for the deceased person, were abolished.

7. *Several Occasional Prayers,—e.g. For Fair Weather,—were added.*

8. *The Feast of Mary Magdalene was abolished.*

9. *A Rubric* (preceding Mattins) greatly *simplified vestments.* The Alb, Chasuble, and Cope, were forbidden: Bishops were to wear a Rochet, and Priests and Deacons, a Surplice, only.

This new Book was scarcely used at all, owing to Ed.'s death so soon after its issue.

1553 an **Act** was passed **appointing** the **Fasts and Festivals** as they now stand in the Calendar,—and a **Primer**, for the Laity, was **published**, adapted to the amended Prayer-Book.

SERVICE-BOOKS UNDER MARY.

Edward's Book of Common Prayer was suppressed by statute, and the Latin Service-Books took its place.

SERVICE-BOOKS, &c. UNDER ELIZABETH.

Almost immediately upon the Queen's accession, she

1. Ordered the Litany to be used in English, and the elevation of the Host to cease in her own Chapel: and then commanded all churches to conform to her service.

2. Issued a Proclamation allowing the Epistle, Gospel, and Ten Commandments, to be read **in English.**

3. Appointed a Committee, to compare Ed. VI.'s two Prayer-Books, with a view of deciding upon a new Liturgy.

The *members of this commission* were Bell, Parker, May, Cox, Whitehead, Grindal, Pilkington, and Sir Wm. Smith, —to whom were afterwards added Sandys, and Guest, (a deeply-learned man, who had the lion's share in the version.)

The extreme Reformers were anxious to see Ed.'s *2nd. Book* restored; but Elizabeth, who had a bitter dislike to them, ordered the restoration of his *1st. Book.*

The Commission, however, guided greatly by Cecil, who desired to include as many as possible within the Church, steered a middle course, and, taking the 2nd. of Ed.'s Books as their groundwork, made such alterations as they thought would retain the Romanists within the pale of the Reformed Church.

The Prayer-Book of Queen Elizabeth was completed in 1559,—approved of by Convocation, and Parliament,—enforced by an *Act of Uniformity*,—and ordered to come into use on the Feast of St. John Baptist, June 24.

Chief Variations from Edward VI.'s 2nd. Book,—

1. *The Rubric prefixed to Morning Prayer* directed that that Service and Evening Prayer should be used "in the accustomed place of the church, chapel, or chancel,"—instead of, "in such place as the people may best hear."

2. *In Morning and Evening Prayer*, the *Proper Lessons* were appointed.

3. *In the Litany* :—

(1.) The petition to be delivered "From the tyranny of the Bishop of Rome" was omitted.

(2.) To the petition for the Queen was added, "Strengthen in the true worshipping of Thee, in righteousness and holiness of life."

(3.) The *Prayers for* the *Queen's Majesty*, the *Clergy*, and the *People*,—*and* the *Collect*, "*O God! whose nature and property*," &c., were placed at the end.

4. *In the Communion Service:—*

(1.) The two sentences in Edward's two Books, at the delivery of the Elements, were united.

(2.) The Rubric at the end, declaring the kneeling not to be adoration, was omitted.

(These two changes were intended to retain in the Church those believing in the Real Presence.)

5. *Elizabeth* was *termed "Our Gracious Queen."*

This Book was generally well received, excepting by the advanced *Reformers*, who *objected to*

1. Saints' Days.
2. The sign of the Cross, in Baptism.
3. Chanting, and the Organ.
4. The Surplice.
5. Kneeling at the reception of the Elements.
6. Certain words and phrases in the Litany which to them seemed to savour of Popery.

In **1562** they **proposed, in Convocation, reforms** in these matters, but were **beaten** by a majority of one!

1560 the **Prayer-Book** was **published in Latin**, for the use of the clergy, universities, and public schools; but was little used.

1562, in consequence of an injunction, by Elizabeth, allowing a hymn to be sung at the commencement or end of Morning and Evening Prayer, **Sternhold and Hopkins's "Old** (metrical) **Version" of the Psalms** was **published.**

THE PRAYER-BOOK UNDER JAS. I.

The Puritans, in spite of severe persecution, had greatly increased in number and power, and had discovered many additional objections to the Prayer-Book.

At Jas.'s accession they renewed their agitation for the changes they desired, believing that, as he had been brought up a Presbyterian, the King would favour their demands.

They, accordingly, presented the **Millenary Petition**, recapitulating their objections to the Common Prayer, and asking a Conference, in order to consider them.

James, though bitterly hostile to the party, granted their request, probably influenced by the prospect of exhibiting his learning, and skill in debate.

The Hampton Court Conference sat on **January 14, 16, and 18, 1604.**

Its members were :—

On behalf of the Church,—Whitgift, and 17 others,—including Bancroft, Matthew, Bilson, Andrews, Overall, and Barlow.

On behalf of the Puritans,—from Oxford, Drs. Reynolds, and Sparks; from Cambridge, Messrs Knewstubb, and Chaderton,—only 4 representatives being allowed!

Many Lords of the Council also attended.

James presided as Moderator.

The Conference was not a debate between the Church party, and the Puritans;—but a discussion first between Jas. and the former, and then between him and the latter,—ending by the King settling the points at issue!

On the 14th, Jas. debated with the Episcopal party the objections of the Puritans,—*Absolution*, *Confession*, and *Private Baptism* being the most largely discussed, and the King intimating certain alterations which he desired in these points.

On the 16th, Jas. heard, in the presence of some of the bishops, **the objections of the Puritans.**

The chief of these were to

1. *In Baptism,—Interrogating Infants, and Sign of the Cross.*
2. *Confirmation.*
3. *Private Baptism*, (because, not being restricted to ministers, even women had come to perform the rite.)
4. *Reading the uncanonical Books of the Bible*, as part of the Services.
5. *Kneeling at the Communion.*
6. The words '*Priest*,' and '*Absolution*.'
7. *The compulsory use of the Surplice and Cap.*
8. *The use of the ring in marriage.*
9. *Bowing at the name of Jesus alone* of the 3 Persons of the Trinity.
10. *Subscription to* the Book of *Common Prayer*, and the *Articles.*
11. *The great length of the Morning Service.*
12. *The excess of Holydays.*

These sweeping demands of the Puritans angered James,—he abused them soundly,—and, after long and hot discussion, scarcely a point was yielded by him.

But a hint from Reynolds as to the desirability of a Uniform Version of the Scriptures throughout England was eagerly caught at by *the King*, who *promised* that *a revision of the Bible* should be executed. *Hence* sprang *an "Authorized Version."*

On the 18th, the Episcopal and Puritan parties met, and the alterations agreed upon were mutually discussed. The only point on which there was much difference was the use of the expression, in the matrimonial service, "I thee *worship*;" to which the Puritans demurred. James, however, happily answered the objection, by showing that "*worship*" = *honor.*

The Puritans, in a minority, and brow-beaten, were fain to be contented with meagre results, and to promise quietness and obedience,—and the assembly was dissolved, after an exhortation to unity had been uttered by James.

The Principal Changes made were:—

1. *In the Order for Morning and Evening Prayer.*

(1.) "Or Remission of Sins" was inserted in the title of the *Public Absolution.*

(2.) *Prayers for Queen and Royal Family* were *placed after that for* the *King,—and similar petitions* inserted *in* the *Litany.*

(3.) *Bel and the Dragon* was omitted from Calendar of Lessons.

(4.) *Thanksgivings* for *Rain,—Fair Weather,—Plenty,—Peace, and Deliverance from Enemies,*—and two for *Deliverance from Plagues* were *added* to the occasional petitions at the end of the *Litany.*

2. *In Private Baptism,* the Rubrics of the Office were so worded as to exclude all but ministers from administering the rite.

3. *In the Office for Confirmation,* the nature of the rite was explained by adding to the title, "Or laying on of hands upon children baptized, and able to render an account of their faith, according to the Catechism following."

4. *The section relating to the Sacraments was added to the Catechism,*—being, probably, the composition of Dean Overall, Prolocutor of Convocation.

1606.—In commemoration of "Gunpowder Treason," a "Form of Prayer and Thanksgiving," differing in some import-

ant points from Morning Prayer, was **ordered to be used yearly, every 5th. of November.**

THE PRAYER-BOOK UNDER CHARLES I.

1641, in order to conciliate the Puritans, **a committee** of 10 Bps., 10 Earls, and 10 Barons, with power to add learned divines to their number, was **appointed**, with a view **to effect great changes in the Prayer-Book.**

But it was too late, and they soon suspended their sittings.

The Westminster Assembly of Divines was summoned, **1643**, by the Commons, to reform the Constitution and Liturgy of the Church. It consisted of 120 clergy, (mostly with Presbyterian leanings,) and 30 Lords and Commons, who drew up, and obtained Parliamentary sanction for,

1. **The Assembly's Confession of Faith.**
2. **The Assembly's Catechism.**
3. **The Directory for the Public Worship of God in the three Kingdoms, 1645.**

This last was merely a Manual containing directions for extempore prayers, and left the minister at liberty to supply what he thought fit.

In the same year an **Ordinance** was passed by both Houses, **forbidding** the **use of** the **Book of Common Prayer**, even in private houses, **under heavy penalties**, and ordering all copies of it to be given up.

THE PRAYER-BOOK UNDER CHARLES II.

At Cromwell's death, there was a general reaction towards constitutionalism, in Church, as well as in State, and the Presbyterians were ready to embrace Episcopacy, and accept a Liturgy, (*provided it were their own concoction.*)

A Deputation from both Houses had been **sent to Charles to the Hague**, before his arrival in England :—

Reynolds, Calamy, Cave, Manton, and other great *Presbyterian ministers accompanied them, and* in private interviews *urged Chas. not to revive* the *Book of Common Prayer*, but order merely the reading of some parts of it, with good prayers intermingled,—*and to abolish the Surplice.*

The latter proposal the King negatived, and told them. Parliament must decide on the former.

Soon after the **Restoration**, the **Presbyterians presented** to Chas. a long **petition**,

1. Giving their notions of a proper Liturgy.
2. Requesting the abolition of
   (1.) Kneeling at Communion.
   (2.) Use of Surplice.
   (3.) „ Cross in Baptism.
   (4.) Bowing at the name of Jesus.
3. Proposing a Conference of Divines to revise the Prayer-Book.

The Episcopal party being willing to join such Conference, **Oct. 1660**, Chas. issued a '**Declaration**,' **granting the Presbyterians many of their demands**, until a Synod could be held, and its proceedings confirmed by Convocation and Parliament.

The **warrant** for this Synod was issued **March 1661**. It was called the

Savoy Conference, because it sat in the *Savoy Palace*, Strand.

It was to sit for 4 months, and was composed of 12 Bps., with 9 assistant divines on the one side, (including Sheldon, Cosin, Henchman, Sanderson, Pearson, Sparrow, and Thorndike,)—and an equal number of Presbyterian leaders and assistants, on the other, (including Baxter, Reynolds, Lightfoot, Calamy, Bates, and Newcomen.)

Their instructions were to revise the Book by comparing it with ancient Liturgies,—without unnecessary alterations, to make such changes as should be expedient for the satisfaction of tender consciences,—and to add any Forms that might seem suitable, couched as nearly as possible in Scripture language.

The **first sitting** took place **April 15th.**

At this, Sheldon, Bp. of London, asked the Presbyterians to draw up a paper of exceptions. They, accordingly, employed themselves thus day after day, and at length produced proposals which amounted to requiring "all the distinctive principles of the Church to be sponged out of the Prayer-Book."

Their General Propositions :—

1. That the Liturgy should consist of nothing doubted among the orthodox and learned.
2. That the revision should be conducted on the principle of the first Reformers, who re-modelled the Liturgy so as to keep as many as possible in the Church.

Demands as to Worship generally:—

1. Responses, and alternate readings by minister and people, to be omitted, as causing confusion.

2. Liberty to be granted to ministers to say part of each Service at once.

3. To fuse the *Litany* into one Prayer, to be uttered by the minister alone.

4. To allow extempore Prayer.

5. To read, as *Lessons*, only the Canonical Books,—and not to read parts of the Old Test., and Acts, as '*Epistles*.'

6. To employ the *Authorized Version* of passages of Scripture occurring in the Services.

7. The Surplice, and all obsolete words throughout the Liturgy to be abolished,—and '*Minister*' and *Lord's Day*' to be substituted for '*Priest*' and *Curate*,' and *Sunday*.'

8. Instead of the brief *Collects*, to have several of them welded together to form longer Prayers.

9. A better *Metrical Version* of the Psalms.

10. Phrases throughout the Prayer-Book representing all within the pale of the Church as regenerate, and converted to be omitted.

11. *Saints' Days*, *Vigils*, and *Lenten fast* to be abolished.

Demands as to the Order for Morning and Evening Prayer:—

1. The *Lord's Prayer* to be less often used; but always with the Doxology.

2. The *Confession* to express the doctrine of Original Sin, and to mention *definitely* actual sins.

3. *Gloria Patri* to be used only once at Morning, and once at Evening, Prayer.

4. A Psalm, or other canonical Canticle, to replace the *Benedicite*.

5. "*Deadly sin*," "*Sudden death*," and "*all that travel*" to be altered, in the *Litany*.

6. "*This day*" to be omitted in *Collect for Christmas*, and in the *Proper Preface for Whit Sunday and 6 Days after*, in the *Communion*.

Demands as to the Communion Service:—

1. A longer time to be allowed for intending communicants to signify their names, and the minister to have power to decide whether or not they should be allowed to partake of the Eucharist.

2. Nothing to be recited at the Communion Table that did not strictly belong to the Office.

3. Kneeling during the reading of the Commandments, and responding to them, to be abolished.

4. Preaching to be strictly enjoined; but ministers not to be tied to use of *Homilies.*

5. Two of the Offertory Sentences to be omitted as Apocryphal,—and the Offertory to be made at the *close* of the Communion.

6. The *General Confession* to be made by the minister only.

7. Christ's words, as nearly as possible, to be used in delivering the Elements,—and the minister not to give the Elements, and repeat the Sentences, to each individual.

8. Kneeling at receiving the Elements to be optional,—and the Rubric declaring that the action indicated no adoration to be restored.

Demands as to Baptismal Office:—

1. Sign of Cross to be abolished.

2. Parents to have it at their option whether or not to choose sponsors.

3. Sponsors not to make promises for the child.

4. Private Baptism to be administered by lawful ministers only.

Demands as to Catechism:—

1. The question and answer as to Godfathers and Godmothers to be omitted, (because nearly all baptized within the last 20 years had had no Sponsors.)

2. "Wherein I was *made*," &c. to be altered to "Wherein I was *visibly admitted into* the number of the members of Christ, the children of God, and the *heirs* of the Kingdom of Heaven."

3. To add "particularly on the Lord's Day" to the answer declaring our "duty towards God."

4. To omit "as generally necessary to salvation," in Ans. 1. on the *Sacraments.*

5. The answer which stood thus, "Yes; they do *perform* them by their sureties, who promise them both in their names," to be altered, since it made promising and performing the same thing, and declared that infants actually perform *by* their sponsors' promises.

Demands as to Confirmation Office:—

1. More to be required of candidates than knowledge of *Creed, Lord's Prayer*, 10 *Commandments, and Catechism.*

2. The "*Prayer before the Imposition of Hands*" to be altered.

3. Apostolic practice not to be urged as reason for the Rite.

4. Confirmation not to be the indispensable passport to Communion.

Demands as to Matrimonial Office :—

1. The use of the ring to be optional.

2. Other words to be substituted for "*worship*," and "*depart.*"

3. "In the name of the Father," &c. to be omitted in the man's declaration,—as giving ground to regard marriage as a Sacrament.

4. No alteration of position to take place during the Service.

5. The petition, "O God! who hast consecrated the state of Matrimony to such an excellent mystery that in it is signified and represented the spiritual marriage and unity between Christ and His Church" to be omitted, because

(1.) They seem to sanction the idea of Matrimony being a Sacrament.

(2.) Marriage was instituted before the promise of Christ.

6. Communion on the marriage-day not to be required of the newly-wedded pair.

Demands as to the Order for the Visitation of the Sick :—

1. More scope in Prayers and in the Exhortation.

2. The Absolution to be made merely declarative,—and dependent on the invalid's Penitence and Faith.

3. Lord's Supper not to be obligatory for every sick person, —but to be administered at discretion of the minister.

Demands as to Burial Office :—

1. Rubric to be added, declaring the petitions and exhortations to be for the good of the living only.

2. The whole Service to be performed in the Church, if the minister should think fit.

3. The words "in sure and certain" to be omitted, as they could not truthfully be repeated over the coffins of those dying in open sin.

These extensive demands being carefully considered by **the Episcopal party, they declared themselves ready to grant the following Concessions :—**

Regarding Public Worship *generally*:—

1. The *Epistles* and *Gospels* to follow the *Authorized Version.*

2. Portions of Scripture, used in the Epistle place, but not actually taken from the Epistles, to be entitled, "*For* the Epistle."

3. *Psalms* to be collated with the *Authorized Version.*

4. "This day" to be changed to "as at this time" in *Collect for Christmas*, and *Proper Preface for Whit Sunday and 6 Days after*, in *Communion.*

Regarding Communion Office:—

1. Longer time to be granted to intending communicants to signify their intention.

2. The minister to have power to exclude notorious evil-livers; but to report every such case of discipline to the Ordinary.

3. The complete Preface to be prefixed to the Commandments.

4. The *Second Exhortation* to be read on some Sunday, or Holyday, before the next Communion.

5. The *General Confession* to be said by one of the ministers, and the people to repeat it after him; *both* kneeling.

6. *Consecration* of Elements to be more explicit, by adding to the Rubric these words,

"Then shall he put his hand upon the Bread, and break it,
Then shall he put his hand upon the Cup."

Regarding Baptismal Office:—

The Font to be placed where all the congregation could hear the Service.

Regarding the Catechism:—

1. "Yes, they do perform them," &c. to be altered to, "Because they promise them both by their sureties."

2. The Rubric in the Preface, relating to children dying before actual sin, to be thus altered, "That children being baptized have all things necessary for their salvation, and dying before they commit any actual sins be undoubtedly saved, though they be not confirmed."

Regarding the Confirmation Office:—

The concluding Rubric, "There shall none be admitted to the Holy Communion, until such time as he be confirmed," to

have added to it, the clause "or be ready and desirous to be confirmed."

Regarding Matrimonial Office:—

"*Worship*" and "*Depart*" to be changed to "*Honour*" and "*Do part.*"

Regarding the Burial Office:—

"*Sure and certain*" to be omitted.

Besides the Paper of Objections, **the Puritans**, acting upon the King's permission to add new Forms, **proposed an Entirely new Service-Book**, (composed by Baxter, and called the '*Reformation of the Liturgy*'), to be used by those clergymen who might object to the Prayer-Book.

This proposition caused long and angry debate, which lasted till within 10 days of the date fixed for the dissolution of the Conference.

The objections and concessions were then discussed; but no agreement could be come to, the Presbyterians maintaining that at least 8 of the points to which they objected were "positively sinful."

The Conference broke up, July 24th, and, by mutual consent of both parties, it was reported to Chas., "That the Church's welfare, that unity and peace and his Majesty's satisfaction, were ends upon which they were all agreed; *but, as to the means, they could not come to any harmony.*"

The King, accordingly, **committed the task of revision to Convocation, who chose a Committee of Bishops** for the work.

The members were Cosin of Durham, (a learned man, who originated most of the changes, and who was greatly aided by Sancroft, then his Chaplain,)—Wren of Ely,—Skinner of Oxford,—Warner of Rochester,—Henchman of Salisbury,—Morley of Worcester,—Sanderson of Lincoln,—Nicholson of Gloucester,—and Reynolds of Norwich.

The Revised Prayer-Book of Charles II. was adopted by **Convocation, Dec. 20, 1661,—sanctioned by Parliament Feb. 25,**—and **included in an Act of Uniformity**, (enforcing its general use), which received Royal assent **May 19th.**

A number of copies of this book, after careful collation with the MS., were wrapped up with a copy of the Letters-Patent which authorized the revision, and **sealed** with the Great Seal.

One of these "**Sealed Books**" was then ordered to be kept in every Cathedral, in all the Law Courts at Westminster, and in the Tower.

(The original MS. of this revision was discovered in 1867, in the office of the Chief Clerk of the House of Commons.)

The Principal Alterations in this Revision were :—

1. *Generally :—*

(1.) A new *Preface* and *Calendar* were prefixed, (the former, perhaps, written by Sanderson,)—and the Preface of '49 followed, under the title, "*Concerning the Service of the Church.*"

(2.) All portions of Scripture in the Services, excepting the *Psalms, Ten Commandments,* and parts of the *Communion Service,* were taken from *Authorized Version.*

2. *In Morning and Evening Prayer :—*

(1.) The *Sentences, Exhortation, Confession,* and *Absolution,* were prefixed to *Evening Prayer.*

(2.) The *Absolution* was directed to be said by the "*Priest,*" instead of "*Minister.*"

(3.) The story of *Bel and the Dragon* was restored.

(4.) The *Prayers for* the *King, Royal Family,* and *Clergy,* and that *of St. Chrysostom* were transferred to the end of Morning and Evening Prayer, and the *Benediction* was added.

(5.) In the *Litany,* "*Rebellion*" and "*Schism*" were added to "*Sedition,*"—and "*Bishops, Priests, and Deacons*" substituted for "*Bishops, Pastors, and Ministers.*"

(6.) Several *Occasional Prayers* were added,—*e.g.,*

A second for *Fair Weather.*

Two for *Ember Week.*

For the *High Court of Parliament.*

"*For all Sorts and Conditions of Men.*"

The *General Thanksgiving,*—probably composed by Reynolds.

Thanksgiving for *Restoration of Public Peace at Home.*

(7.) *In re Collects,*—Fresh ones ordered for *3rd. Sunday in Advent,* and for *St. Stephen's Day,*—one for a *6th. Sunday after Epiphany,*—and a special one for *Easter-Even:* and in several of them "*Church*" was substituted for "*Congregation.*"

(8.) After the *3rd. Collect,* the *Anthem* was permitted.

3. *In the Communion Office:—*

(1.) Epistles were provided for the 6*th. Sunday after Epiphany*, and for the *Purification.*

(2.) *In re Gospels*,—One was provided for 6*th. Sunday after Epiphany*, and those for the *Sunday after Christmas Day. Sunday next before Easter*, and *Good Friday*, were shortened, —the first by omitting Christ's genealogy.

(3.) The last clause concerning "saints departed this life" added to the *Prayer for the Church Militant*,—and the Rubrics relating to collecting Offertory, and placing Elements on the Table, prefixed to this Prayer.

(4.) The *General Confession* to be said by minister *and* people.

(5.) The *First Exhortation* inserted in its present place,— to be read as an *announcement* of the Communion, instead of a *part* of it.

(6.) Rubrics added directing the Priest to

a. Place the Elements so that he might readily and decently break the Bread and take the Cup, *before* the People.

b. Consecrate additional Bread and Wine, if required.

c. Cover the remnant of the Elements with a "fair linen cloth."

(7.) Rubric disclaiming adoration in kneeling restored to the end of the Service.

4. *In the Baptismal Office:—*

(1.) The question, "Wilt thou keep God's holy will," &c. and its answer,—and the clause in the Prayer before Baptism, "Sanctify this water to the mystical washing away of sin," were added.

(2.) The Rubric respecting Infants dying before actual sin which had formed part of the Catechism Preface, was placed, in its present form, at the end of the Service, together with a reference to Canon XXX. for the meaning of using the sign of the Cross.

5. *In the Confirmation Office:—*

(1.) The *Catechism* separated from it.

(2.) The Rubric explaining the Rite changed into the present Preface.

(3.) A ratification of the Baptismal Covenant substituted for the Catechism.

6. *In the Matrimonial Office:—*

(1.) A Form appointed for publishing Banns.

(2.) "Till Death us *depart*" changed to, "Till death us *do part.*"

(3.) Communion after the Service made optional.

7. *In the Office for the Visitation of the Sick:—*

(1.) Petition that Sickness may be sanctified inserted in the Prayer before the Exhortation.

(2.) "If he humbly and heartily desire it" added to the Rubric concerning Absolution.

(3.) Final Benediction, and Occasional Prayers, inserted.

8. *In the Burial Office:—*

(1.) The Rubric, debarring the unbaptized, excommunicate, and suicides from having the Service read over them, prefixed.

(2.) Psalms and Lessons to be read according to the Rubric of 1549.

(3.) The deceased's name omitted at the grave.

9. *In the Catechism,*—"Yes, they do *perform* them," &c., changed to, "Because they *promise* them both," &c.

10. *The following Forms of Service were added:—*

(1.) The office of *Baptism for such as are of Riper Years,* —for the sake of the natives in our plantations, and those at home whose baptism in infancy had been neglected.

(2.) *For Jany. 30th;*—"*A Form of Prayer with Fasting,*" in commemoration of "*King Charles the Martyr,*"—being the usual Morning and Evening Services, with some important differences.

(3.) *For May 29th;*—"*A Form of Prayer with Thanksgiving,*" *in commemoration of the Restoration,*—being the usual Morning Service, with some important differences.

(4.) *Forms of Prayer to be used at Sea,* in addition to Morning and Evening Prayer.

11. *The Form of Prayer for Novr. 5th, was altered.*

This was the Final Revision of the Prayer Book.

1681. Stillingfleet, who was anxious to comprehend Dissenters in the Church, **proposed to alter, or make optional,** many points, e.g., the Surplice, and Cross in Baptism; but he met with little encouragement in his scheme.

William III., anxious to bring back the Nonconformists to the Church, **appointed a Commission** of 10 bishops, and 20 other divines, (including Stillingfleet, Patrick, Tillotson, Tenison, &c.), **to make** such **alterations in the Liturgy** as should tend to reconcile all differences.

The *Commission* considered the objections that had been made to the Prayer-Book, and *prepared a series of alterations*, which included, in the main, all the concessions demanded by the Presbyterians at the Savoy Conference.

But *William* had got into hot water with the *Non-Jurors*, who possessed the sympathy of the clergy generally.

Consequently, *fearing a collision with Convocation, he resolved not to submit the proposed changes to their consideration, and dissolved* this abortive *Commission.*

1837. "A Form of Prayer with Thanksgiving,"—consisting of Morning Service, with important differences,—was ordered **to be used** yearly on **June 20th,** *in commemoration of the Queen's accession.*

1859. The **Forms for Jany. 30th, May 29th,** and **Novr. 5th,** were **removed from** the **Prayer Book.**

1868. A "Royal Commission on Ritual" was appointed "to inquire, and consider, (amongst other matters), the Proper Lessons" at Morning and Evening Prayer, on Sundays and Holydays, and the Table of Lessons in the Calendar,—with a view of suggesting, and reporting, whether any, and what, alterations and amendments might be advantageously made therein.

1870. The Commission gave in their Report, advising considerable changes both in the Proper Lessons, and the Calendar Table of Lessons. The Report was agreed to by Parliament, and in

1871. "The Prayer Book (Tables of Lessons) Act" became law.

(The alterations made by this Act are noticed elsewhere). *The Preamble of the Act* provides that the *New Lectionary* may take the place of the former one, after the 1st Jany. 1872,—that, up to Jany. 1st, 1879, it shall be optional with every minister whether he use the Old, or the New,—but that, from that date onward, only the New Lectionary shall be used, (excepting in certain cases hereafter mentioned).

PART II.

THE ORDER FOR MORNING AND EVENING PRAYER.

MORNING PRAYER,

(and "*Evening* Prayer," as far as it and Morning Prayer are identical, or can be treated together).

(Explanation of Terms in the Preface, "Concerning the Service of the Church," the 'Calendar,' and the 2 Rubrics preceding Morning Prayer).

N.B.—*All the Introductory Prefaces to the Book should be carefully read over.*

Responds,—short Anthems introduced into Scripture Lessons.

Verses,—versicles which followed a Respond.

Commemorations,—Collects and Anthems of a festival, continued several days after.

Synodals,—The canons of provincial Synods recited during Service.

The "Pie," (Lat. *Pica* = *a magpie*),—the Table showing the proper Services for each day,—so called from being printed, or written, in different colours.

Invitatories,—Verses, or Psalms, chanted to summon the Congregation into Church. The "*Venite*" was the favourite Invitatory.

Calendar, (Lat. *Calendæ*, the first day of Roman month),—formerly contained only festivals; now presents a Table of Daily Lessons, and of the Festivals.

Chancel, (Lat. *Cancelli* = *bars*),—so called from the *lattice-work* dividing it from the body of the Church.

Ordinary,—the Bishop, (or his delegate), who exercises *ordinary* authority in church matters, within his diocese.

Rubric, (Lat. *Ruber* = *red*),—so called because written, or printed, in that colour.

DIVISIONS OF MORNING PRAYER.

Fourfold:—

1. **Introduction,**—from *Scripture Sentences* to *Lord's Prayer*, inclusive.

2. **Praises and Lessons,**—from the *Versicles* to the *Jubilate*, inclusive.

3. **The Creed, or Confession of Faith.**

4. **The Prayers,**—from the *Mutual Salutation* to the *Benediction.*

THE INTRODUCTION.

1. The Scripture Sentences.—11 in number.

Object,—to prepare the mind and heart for worship.

They are suited to various classes and moods:—

(1.) The *Hardened* and *Negligent* are roused to repent truly:—

"When the wicked man," &c.

"Repent ye; for the Kingdom," &c.

(2.) The *Formalist*, and *Self-righteous* man, are rebuked:—

"Rend your heart," &c.

"If we say that we have no sin," &c.

(3.) The *Awakened* are urged to confession of sin, and deprecation of God's wrath:—

"I acknowledge my transgressions," &c.

"Hide thy face," &c.

"O Lord! correct me," &c.

"I will arise," &c.

"Enter not into judgment," &c.

(4.) The *Despairing* are comforted:—

"The sacrifices of God," &c.

"To the Lord our God belong," &c.

The Sentences are also *suitable for various seasons,*—e.g. the more penitential are adapted to *Lent*, and "Repent ye," &c., is fitted for *Advent.*

2. The Exhortation, (*to be learned verbatim*),—

Analysis,—

(1.) A *Declaration*, on the authority of God's Word, of the need of Confession of sins.

(2.) An *Assertion* that at Public Worship we ought *especially* to acknowledge our sins.

(3.) An *Invitation* to confession.

Exposition,—

"*Dearly beloved brethren,*"—a primitive salutation; Paul employs it in *Philip.*

"*Moveth*" = *prompts.*

"*Sundry places,*"—e.g., many of the Sentences, especially:—

"If we say that we have no sin," &c. Also

"O Israel! return unto the Lord. . . . Say unto Him, 'Take away all iniquity,'" &c. *Hos.* xiv. 1, 2.

"*Cloke*" = *excuse.* So in John xv. 22,—

"If I had not come and spoken unto them, they had not had sin; but now they have no *cloke* for their sin."

"*Yet ought we most chiefly so to do,*" &c.,—because, amongst other reasons, Christ has promised, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them," *Matt.* xviii. 19.

"*When we assemble,*" &c.,—divides *Public Worship* into 4 *Parts:—*

(1.) *Thanksgiving,*—"To render *thanks,*" &c.

(2.) *Praise,*—"To set forth His most worthy *praise.*"

(3.) *Hearing God's Word,*—"To *hear* His most holy *Word.*"

(4.) *Supplication,*—"To *ask* those things," &c.

These four parts of Public Worship are provided for in our Liturgy, as may be seen by referring to the "*Divisions of Morning Prayer,*" and *we* "*go to church*" *in order to engage in these four exercises.*

"*Pure,*"—i.e., *in intention,*—not absolutely free from sin.

In this Exhortation, and throughout the Prayer-Book, we find **synonymous couplets,** (and even triplets), of words, in juxtaposition,—e.g., "*acknowledge* and *confess.*"

In these instances, in nearly every case, *one* word is of *Latin* origin, and the *other* a *Saxon* vocable explaining the Latin,—a very necessary thing in the Reformers' days.

Where, however, the words are both Latin, or both Saxon, (and sometimes even when they are of different origin), the apparent synonyms differ in meaning, and give beauty and force to the expression,—e.g.

"*Sins*" = errors of carelessness, or ignorance.
"*Wickedness*" = wilful errors.

"*Humble,*"—indicates state of heart *while worshipping.*
"*Lowly,*"—indicates an *abiding* sense of sin.

3. The General Confession, (*to be learned*).

In Rubric,—

"*General*."—It is so called because *all* are required to make it, and because it expresses, *in general terms*, the failings *common to all*, mentioning no *particular* sins, (though, as is directed in the Confession at Sea, each should reflect on his own special sins, while making this confession).

"*Minister*,"—the officiating clergyman, whatever his rank. Each clause should be repeated by the people, as soon as ended by minister.

"*All kneeling*,"—to indicate the humiliation felt for sin.

We have Scripture warrant for kneeling at prayer:—

"Let us kneel before the Lord our Maker," Ps. xcv. 6.

Solomon knelt at the Dedication of the Temple.

Christ knelt in Gethsemane.

Analysis,—

(1.) *The Address*,—"Almighty . . . Father."

(2.) *Confession* of

a. General sins,—"We have erred," &c.

b. Sins of Omission,—"We have left undone," &c.

c. „ „ Commission,—"We have done," &c.

d. Total absence of righteousness in us,—"There is no health," &c.

(3.) *Prayer* to be

a. Pardoned,—"Have mercy," &c.

b. Spared,—"Spare Thou them," &c.

c. Restored,—"Restore Thou them," &c.

d. Enabled to live, henceforth, a "Godly, righteous, and sober life."

(4.) *The Plea*,—"According to Thy promises," &c.

Exposition,—

"*We have* erred and *strayed . . . like lost sheep. We have followed . . . the devices*," &c. So in Is. liii. 6,—

"All we like sheep have gone astray; we have turned every one to his own way," and Ps. cxix. 176,—

"I have gone astray like a lost sheep."

"*There is no health in us*,"—"From the sole of the foot even unto the head there is no soundness in it." (Is. i. 6.)

"*Health*" = *spiritual soundness*.

In "the healthful spirit of Thy grace," and "Thy saving health," *health* means *healing power*.

"*Have mercy, . . . spare, . . . restore,*"—i.e. "*Judge* our faults pitifully, *remit* the punishment they deserve, and *bring back* the lost sheep to the fold."

"*In* Christ,"—a Greek idiom for "*through* Christ."

"*Jesu,*"—is thus inflected when in the Ablative, (as here), or in the Vocative.

"*Sober*"=*temperate.*

"*Godly, righteous, and sober,*"—express our duty to God, neighbour, and self.

Paul has the same expression in a different order,—"That we may live soberly, righteously, and godly, in this present world."

"*To the glory of Thy holy name,*"—not a Doxology, but an expression of the end to which our "godly, &c. life" will tend.

"*Amen,*"—*when in Roman characters,* as here, is *to be repeated by minister as well as by people. This occurs in prayers in which both the congregation and the minister take part.*

Amen is a Hebrew word, = *may it truly be so.*

The Confession does not end with intercession, "through Jesus Christ," because that has been previously implied by the words, "Grant . . . *for His sake.*"

4. The Absolution, (*to be learned*),—

In Rubric,—

"*Priest,*"—contraction of '*Presbyter.*' Not intended to convey the idea of mediation, or offering sacrifice, but employed here to exclude *Deacons* from uttering the Absolution.

When the Prayer Book was first compiled, it was not intended that Deacons should officiate; consequently '*Minister*' and '*Priest*' were used indiscriminately. But, when Deacons began to officiate, it was necessary to alter '*Minister,*' to '*Priest,*' in parts of the Service from which Deacons were debarred.

Deacons sometimes repeat the Collect, "O God! whose nature and property," &c. in place of the Absolution; but this is uncanonical, as it involves an omission of a most vital portion of the Service, and misplaces the Collect.

"The Priest . . . *standing,*"—to show that he speaks with authority.

Analysis,—

(1.) *An Announcement* of God's mercy to sinners, and

of the power He has given "to His ministers to declare . . . remission of their sins."

(2.) *A Declaration* of His pardon, and absolution, to "all them that . . . His holy Gospel."

(3.) *An Exhortation* to seek "true repentance, and His holy Spirit" in order that we may please Him in our present service, live hereafter purely and holily, and finally "come to His eternal joy."

Exposition,—

"*Who desireth not the death of a sinner*," &c.,—"I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live," Ezek. xxxiii. 11.

"*He* pardoneth."—"*He*" is here tautological: "*Almighty God*" is the *nominative to* "*pardoneth*," and "*absolveth*."

"*Absolveth*,"—(Lat. *absolvo* = *to free, deliver, acquit.*)

"*At this present*" (*time*),—i.e., in the service now engaged in.

"*Pure*,"—in intention, and aim.

"*Holy*,"—in fact.

"*His eternal joy*,"—"Enter thou into the *joy* of thy Lord,' Matt. xxv. 21.

"*Amen*,"—uttered by people only. The minister has said the Absolution alone, and the congregation, in adding 'Amen' virtually repeat it *for themselves.*

This Absolution is simply a declaration that God forgives those who truly repent and believe: the Priest's repeating it frees no one from guilt.

5. The Lord's Prayer.

(N.B. *Only those portions of this part of the Morning Service which are marked with an asterisk need be studied by those Oxford Juniors and Seniors who are using my 'Manual of the Church Catechism.'*)

* **In Rubric,—**

"*With an audible voice*."—This Prayer was regarded as too sacred to be used by any but the faithful, and, consequently, in the Romish Church, it was never repeated aloud, except at Communion, after the non-communicants had retired. In the public service, the Priest muttered it inaudibly, till he came to "And lead us not," &c., when he slightly elevated his voice, and the people responded the last Petition.

"*Repeating it with him*,"—i.e., word by word.

* The *Lord's Prayer* seems to be *a summary of the "Eighteen Prayers" of the Synagogue*, with the addition of "As we forgive," &c.

Its Name,—has been given to it, because our Lord taught it to His disciples. It was meant as a model;—to show us what to pray for, and how to pray.

It was *twice prescribed* by Christ:—

1. Matthew tells that it was included in the *Sermon on the Mount.*
2. Luke tells us that, after this, when Christ had been praying, one of His disciples asked Him,—"Lord, teach us to pray,"—and that He then gave them the same model.

(The differences in the three forms found in the *Prayer Book, Matthew, and Luke*, will be pointed out under the petitions that vary.)

Divisions of the Lord's Prayer,—are *three*:—

1. *The Address*—"Our Father, which art in heaven."
2. *Petitions*,—
   (1.) For God's glory. There are *three* of these:—
      (*a*). "Hallowed be Thy name."
      (*b*). "Thy Kingdom come."
      (*c*). "Thy will be done in earth, as it is in Heaven."
   This arrangement is in accordance with Christ's teaching,—"Seek *first* the Kingdom of God."
   (2.) For our own wants. There are *four* of these:—
      (*a*). "Give us this day our daily bread."
      (*b*). "Forgive us our trespasses, as we forgive them that trespass against us."
      (*c*). "Lead us not into temptation."
      (*d*). "Deliver us from evil."
3. *A Doxology*,—"For Thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen."

The Address.

"Our Father, which art in Heaven."

Father. God is our Father by *Creation*, *Providence*, *Redemption*, and *Adoption*.

We learn, from Christ's teaching us to address God thus, in prayer, that we are to approach Him with filial affection,

not slavish dread,—and with childlike trust that He will hear us.

Our. The use of this word teaches us that we should pray for others as well as ourselves.

Art. This word teaches us that we are addressing a Being who *really exists*,—"He that cometh to God must believe that *He is*." (Heb. xi. 6.)

In Heaven, (or "*the Heavens*"). These words teach us that we should draw near to God with—

1. Due reverence, remembering His, and our, respective position,—
   "Let not thine heart be hasty to utter anything before God: for *God is in heaven, and thou upon earth*." (Eccles. v. 2.)
2. Faith in His power to answer our petitions,—
   "If ye then, being evil, know how to give good gifts unto your children, *how much more shall your Father which is in Heaven give good things to them that ask Him!*" (Matt. vii. 11.)

Petition I.

"Hallowed be Thy Name."

Hallowed = *reverenced* and *honoured, as holy.*

Name,—includes God's Person, Attributes, Revealed Word, and Ordinances.

In this petition we ask, that God may be worshipped as the Only Living and True God, and His Person, Word, and Ordinances reverenced and honoured by ourselves and "all people."

(We here pray, then, that we and all people may keep the 1st, 2nd, 3rd, and 4th Commandments.)

Petition II.

"Thy Kingdom come."

Kingdom. God reigns over the Kingdoms of—

1. Nature, (exercising providential care over all created things.)
2. Grace, (ruling His Church).
3. Glory.

It is for the coming of the Kingdom of Grace and Glory that we pray in this petition,—asking that the Visible Church may rapidly increase,—that we, and all its members may

"grow in grace,"—and that, (as we pray in the Burial Service), God will "shortly accomplish the number of His elect, and *hasten His Kingdom*," (*i.e.* of Glory).

(Christ compared the gradual increase of His Kingdom, to *Leaven*, and *Seed Growing Imperceptibly, but Surely*;—and its final grandeur, to the mighty growth resulting from *The Grain of Mustard Seed.*)

Petition III.

"Thy will be done in earth, as it is in Heaven."

Will. The Will of God includes—

1. His *revealed will*, declaring our duty to Him.
2. His *secret will*, according to which He orders His Providential dealings towards individuals.

We must submit to His will in the latter respect, as well as in the former, however hard and bitter His dealings with us may appear; so Christ Himself prayed,—"*Not my will, but thine* be done." (Luke xxii. 42.)

As it is in Heaven. In Heaven God's will is done by all,—always,—in every respect,—and with cheerful love.

In this petition, then, *we pray* that we and "all people" may obey God's revealed will, and submit to His Providence always, in every respect, and cheerfully.

In *Matthew* this petition reads,—"Thy will be done, as in heaven, so on earth."

(Some think "In earth, as it is in Heaven" refers to each of the three foregoing petitions.)

The connection between these Three Petitions for God's glory is close,—for when God's Name is honoured by anyone, the natural result is his becoming a Christian, and then rendering perfect obedience to Him.

Petition IV.

"Give us this day our daily bread."

This day. We are taught to ask for only one day's provision, in order to encourage faith in God, to rebuke over-anxious care, and to show us the need of daily prayer.

Our daily bread,—is better rendered,—"*the bread required for our subsistence.*"

Bread,—here includes:—

1. Food, raiment, and all that ministers to our lawful comfort and pleasure, as far as our station sanctions our desiring them.
2. Spiritual nourishment for the soul.
   "*Man doth not live by bread alone*, but by every word that proceedeth out of the mouth of the Lord." (Deut. viii. 3.)

In this petition, then, *we ask* that God will send us each day those supplies of bodily and spiritual food and comfort that we need.

Luke has,—"Give us *day by day* our daily bread."

Day by day = *for the day*, and is, therefore, the same as "*this day*," which is found in *Matthew*, and the *Prayer-Book*.

Petition V.

"And forgive us our trespasses, As we forgive them that trespass against us."

Forgive,—through repentance, and faith in Christ.

(Forgiveness is explained in the *Apostles' Creed*.)

Trespasses. The word in Matthew is '*Debts*,' and in Luke, '*Sins*.'

The Greek word rendered '*Trespass*' = straying from the right path.

" " " " '*Sins*,' = missing a mark.

The three words are equally forcible representations of our Sins,—

We have strayed from the path of obedience.

We have missed the mark of obedience.

We have by our disobedience incurred a debt of guilt and punishment we cannot cancel.

As we forgive.

As = like as.

Forgive,—or, rather, '*have forgiven*.' Forgiveness of others should *precede* approach to God,—"*First be reconciled to thy brother*, and then come and offer thy gift." (Matt. v. 24.)

As we forgive them that trespass against us,—"If ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. vi. 14, 15.)

Christ teaches the same truth in the Parable of the *Unmerciful Servant*.

In this Petition we own our guilt as sinners, and *ask* to be forgiven for Christ's sake, on condition that *we* freely forgive all who have wronged *us*.

Petition VI.

"Lead us not into temptation."

Temptation,—is used in *two senses*. It means—

1. Trying a man in order that he may become holier and stronger.

   In this sense *God* tries men. He 'tempted' Abraham to offer Isaac, that his faith might be strengthened, and be manifest to all ages.

2. Enticing a man to sin.

   In this sense it is used in this petition, and in this sense God cannot tempt,—"Let no man say when he is tempted, 'I am tempted of God;' for *God cannot be tempted with evil, neither tempteth He any man.*" (James i. 13.)

   Our temptations to sin come from :—

   (1.) The Devil,—"The Tempter." (1 Thess. iii. 5.) (He tempted Eve, Christ, and Judas.)

   (2.) Our own hearts,—"Every man is *tempted*, when he is drawn away *of his own lust*, and enticed." (James i. 14.)

   (3.) Our fellow-men.

Lead us not = *Allow us not to be led.*

In this Petition we ask that we may be enabled to avoid occasions of temptation,—"Watch and pray, *that ye enter not into temptation.*" (Matt. xxvi. 41.)

Petition VII.

"Deliver us from evil," (or '*the Evil One*,'—who is the great author of temptation).

We here pray,—

That, *when actually under temptation*, we may not yield, and sin,—and finally fall into the power of Satan, and under the penalty of everlasting death.

"The Lord knoweth how to deliver the godly out of temptation." (2 Pet. i. 9.)

"*God* . . . *will* not suffer you to be tempted above that ye are able; but will *with the temptation also*

make a way of escape, that ye may be able to bear it." (1 Cor. x. 13.)

Temptation is not sin; and we are to rejoice if we are tempted without being overcome,—

"*Count it all joy when ye fall into divers temptations;* knowing that the trying of your faith worketh patience." (James i. 2, 3.)

(The Deprecation in the *Litany* corresponding to these last two petitions is,—"From all evil and mischief; from sin, from the crafts and assaults of the Devil; from Thy wrath, and from everlasting damnation, *Good Lord, deliver us.*")

The Doxology.

(*Doxology = ascription of praise.*)

"For Thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen."

(Matthew has only '*for ever.*')

This Doxology is *not found in Luke's version* of the *Lord's Prayer.* It *occurs in Matthew's version;* but the best authorities agree that it does not properly belong to the text.

It seems to have been taken from David's blessing, before the Congregation, after they had made offerings towards building the Temple,—"Thine, O Lord, is the greatness, and the power, and the glory," &c. (1 Chron. xxix. 11.)

In its position at the end of the Lord's Prayer, it signifies:—

1. *The reasons of our having prayed as we have done:*—
   (1.) We have prayed that God's Name may be Hallowed, His Kingdom come, and His will be done,—because His "*is* the Kingdom" by right.
   (2.) We have prayed for our "daily bread," and forgiveness of our trespasses, because His is the *power* to supply our needs, and pardon our sins.
   (3.) We have prayed that we may be kept from sin, and escape eternal death, because His *glory* is manifested in the holy lives and everlasting bliss of His saints.

2. *The grounds on which we expect to be heard:*—
   (1.) Because *the Kingdom is His*, and He has, therefore, a *Right* to grant our requests.
   (2.) Because *the power is His*, and He *can*, therefore, "do exceeding abundantly above all that we ask or think." (Eph. iii. 20.)
   (3.) Because *He will be glorified* by our praises, *when He hears our petitions.*

* The Doxology is *suitably added to the Lord's Prayer in this place in Morning Service*, for the *Absolution* having just been pronounced, and *Praise* being about to follow, the joyous and exulting words of the Doxology well become us.

Christ did not instruct the Apostles to offer the Lord's Prayer in His name,—because He had not yet accomplished the work of Redemption, and become our Mediator and Intercessor.

* *It is objected that the Lord's Prayer occurs so often in* the course of *Morning Service as to come under* Christ's condemnation of "*vain repetitions.*"

Answer 1.—It is included *once* in every portion of the Service that consists of Prayer, and thus we actually obey Our Lord's injunction,—"*When* ye pray, say, 'Our Father,'" &c. *Luke* xi. 2.

Ans. 2.—It is only repetitions made with the idea that *we shall be heard for our much speaking* that Christ condemns. Earnest prayer naturally indulges in repetition. Christ Himself thrice repeated the same prayer, in Gethsemane.

THE PRAISES AND LESSONS.

"Up to this point, the service has begun with one or two sentences, each containing a promise or a warning, as the minister thinks most needful. Public confession has been made of unworthiness, the pardon of God to the penitent has been authoritatively declared, the beautiful and inspired prayer of the Lord, that embodies every want, has been put up before the Throne of Grace, through which, as dear children, we have poured forth our desires before our Father which is in Heaven, and now our Church teaches us, 'as a royal priesthood, a chosen generation,' how to show forth the praises of Him who hath called us 'from darkness into His marvellous light.'"—*Bp. Bromby.*

Praise formed a great portion of the services under the Old Dispensation, and in Apostolic times.

Following these models, about $\frac{2}{3}$ of our Morning Prayer, and more than $\frac{1}{2}$ of Mattins, consist of praise.

1. The Versicles (*little verses*).—

The first is taken *from Ps.* li. 15,—"Thou shalt open my lips, O Lord: and my mouth shall show Thy praise."

The second is *from Ps.* lxx. 1,—"Haste Thee, O Lord, to deliver me; make haste to help me, Lord."

2. The 'Gloria Patri,' or *Doxology.*

The usual form of this Doxology in the early Church was, "Glory to the Father, by the Son, and through the Holy Ghost."

St. Athanasius altered this, when it became abused by the Arians, to, "Glory be to the Father, and to the Son, and to the Holy Ghost, now and for ever, world without end,"—the form still used by the Eastern Church.

The Western Church added, "As it was in the beginning," in order to declare more explicitly Christ's Eternity.

In Rubric,—

"All *standing up,*"—the proper position for praise.

3. "Praise ye the Lord,"—and Response.—

"Praise ye the Lord" is a translation of the Hebrew "Alleluia," which was ordered, in Edward's First Book, to be substituted, from Easter to Trinity Sunday.

The **Response** was added in 1661, being taken from the Scotch Prayer Book.

4. The "Venite," or Invitatory Psalm, Ps. xcv., (*to be learned*),—

Called in *Hy. VIII.'s Primer*, "A Song stirring to the Praise of God."

This Psalm occupied, from very ancient times, its position before the Psalms of the day, and, in the old Service-Books, was sung as a kind of summons to the congregation outside, to enter the Church.

Its present version is *taken from* the *Bishops' Bible.*

In the Rubric it is ordered to be *said, or sung, at Morning Prayer, excepting on*

(1) *Easter Day*,—when, *in its stead*, there are sung, or said, 3 *Anthems*:—

"Christ our Passover," &c. 1 *Cor.* v. 7.
"Christ being raised from the Dead," &c. *Rom.* vi. 9.
"Christ is risen from the Dead," &c. 1 *Cor.* xv. 20.

(2.) *The 19th Day of the Month*, when it is read in the regular course of the Psalms.

Analysis;—

(1). *Invitation to Praise and Thanksgiving*, because He is the Almighty Creator and Ruler of the Universe,—"O! come . . . prepared the dry land."

(2.) *Invitation to Worship and Obedience*, because He is *our* Creator and Governor, and has chosen us to be His people,—"O! come let us worship . . . sheep of His hand."

(3.) *Invitation to hear and obey God's Word*, enforced by warning from the fate of the rebellious Israelites,—"To-day . . . into my rest."

(4.) *The "Gloria Patri."*

Exposition.—

The *title*, being the first three words of it in Latin, is retained here, and in the other Psalms from the *Vulgate*,—the original source of the *Bishops' Bible*.

Differences between the *Venite* in this, and in the *Authorized Version*, (whose readings are placed second):—

For "the *strength* of our salvation,"	—"the *rock* of our salvation."
,, "*corners* of the earth,"	—"*deep places*," &c.
,, "*fall* down,"	—"*bow* down."
,, "He is *the Lord* our God,"	—"He is our God."
,, "*works*,"	—"work."
,, "*For* they have not known,"	—"*And* they," &c.

"*Gods*" = *great ones, rulers.*

"*Sheep of His hand*" = His chosen and favoured people,—for in the East the shepherd feeds the pets of the flock by hand.

"*The provocation*" . . . "*the day of temptation*" = the *time* during which *they* provoked to anger, and tempted, (*i.e.*, *tried*), the long-suffering of God.

"*My works*,"—*e.g.*, Deliverance from Egypt and Pharaoh, and the Amalekites,—the Manna,—and the Water from the Rock.

"*My rest,*"—Canaan, the type of Heaven, the Christian's rest.

5. The Psalms, *in order,* commence the Service of Praise proper.

The custom of chanting the Psalms originated in the Temple Service, wherein they were sung *antiphonally,* (from Grk. = *voice against voice*), *i.e.,* alternate verses by the congregation on each side of the Temple respectively.

The practice was continued by the early Christians,—Paul, (in Ephes. and Col.), and James, recommending in their Epistles the singing of Psalms.

Augustine introduced the Gregorian Chant into England, and antiphonal singing became part of the service of the English Church.

The Prayer-Book version of the Psalter is from the *Great, or Cranmer's Bible.* It was retained at the last revision, because familiar to the Choirs, and smoother for chanting.

In the Rubric:—

(1.) *In February,* the Psalter is to be read up to the 28th or 29th, daily portions only.

In months of 31 *days,* the portion for the 30th is to be re-read on the 31st.

(2.) *It is not directed,* (as is also the case with the *Te Deum,* and other Canticles following the Lessons, and the Athanasian Creed), *who are to say or sing the Psalter.*

In churches that cannot boast a choir, and in some others, the minister and people read alternate verses,—elsewhere, the two sides of the choir chant them verse by verse *antiphonally.*

It seems probable that this method of alternate recitation was introduced from the East by St Ambrose.

St Athanasius ordered his clergy to recite them aloud *in a monotone.*

(3.) *The "Gloria Patri"* was ordered in 1549 to be added to each Psalm, and also to *Benedicite,* and *Benedictus,* (and *Magnificat,* and *Nunc Dimittis,* in *Evening Prayer*),—all four being Jewish Canticles.

This custom is peculiar to the Western Churches, those of

the East having the '*Gloria*' only at the end of the last Psalm.

By it *we turn the Jewish, into Christian, Hymns*, applying them "to Our Lord and His Mystical Body, the Church."

Proper Psalms are appointed, as follows, (the Old and New Lectionaries being identical on this head):—

	Morning.	*Evening.*
CHRISTMAS DAY.—		
	XIX. Begins, "The heavens declare," &c.,—applicable to the Star in the East.	LXXXIX. God's promises of the stability of David's seed and kingdom,—fulfilled in Christ.
	XLV. Celebrates Solomon's marriage,—typical of the union of Christ and the Church.	CX. The kingdom, priesthood, conquest, and passion of Christ, — commences, "The Lord said unto my Lord," &c.
	LXXXV. Foreshadows man's redemption in the words, "Mercy and truth are met together," &c.	CXXXII. God's promises of the stability of David's throne,—fulfilled in Christ.
ASH WEDNESDAY.—		
	VI. Penitential Psalm.	CII. Penitential Psalm.
	XXXII. do.	CXXX. do.
	XXXVIII. do.	CXLIII. do.
GOOD FRIDAY.—		
	XXII. Prophecy of Christ's sufferings, commencing, "My God! my God! why?" &c.	LXIX. Prophecy of Christ's sufferings, containing the passage, "They gave me also gall for my meat," &c.
	XL. Christ's obedience to Death, — "Then said I, 'Lo! I come,'" &c.	LXXXVIII. Full of afflicted utterances.
	LIV. Full of afflicted utterances.	
EASTER DAY.—		
	II. A song of triumph over God's foes.	CXIII. Praise to God for His great works.
	LVII. do.	CXIV. The Crossing of the Red Sea, containing the passage suitable to the Resurrection, "Tremble, thou earth, at the presence of the Lord," &c.

Morning.	*Evening.*
CXI. A song of triumph over God's foes.	CXVIII. Praise to God for His great works, and Prophecy of the coming of Christ in His kingdom,—"The stone which the builders refused," &c.
ASCENSION DAY.—	
VIII. God's glory shown in His works, and His love to man,—contains the passage, "Thou hast . . . crowned him with glory and honour," &c.	XXIV. Contains the passage, "Lift up your heads," &c. Tradition says that this Psalm was sung by attendant angels at the Ascension.
XV. Description of "A citizen of Zion."	XLVII. Contains the passage, "God has gone up with a shout," &c.
XXI. David's victory,—typical of Christ's when He "ascended up on high, and led captivity captive."	CVIII. God's great works celebrated,—contains the passage, "Be Thou exalted, O God! above the heavens," &c.
WHIT SUNDAY.—	
XLVIII. The beauty of the Church.	CIV. God's power and works celebrated. The passage, "Who maketh His angels spirits, His ministers a flaming fire," occurs.
LXVIII. Celebrates God's mercies to His people Israel, and contains the passage, "Thou hast ascended on high, . . . thou hast *received gifts for men*," corresponding to Christ's declaration that He must go away to send the Comforter.	CXLV. God praised for His kingdom.
The *New Lectionary* provides that the Ordinary may, at his discretion, substitute other Psalms for those appointed in the Psalter.	

6. The First Lesson,—from the Old Testament.

Two Lessons,—one from the Old Test., and **the other from the New Test.,**—are read **at both Morning and Evening**

Prayer, by which arrangement the harmony between the two Dispensations is exhibited.

The *Public Reading of the Bible* is a *practice of great antiquity.*

The "Law and the Prophets" were read in the Synagogue in Christ's time, and Justin Martyr tells us that the writings of the Prophets and Apostles were so used in his days, in the Primitive Church.

Originally, a Lesson was taken at will from any part of the Bible;—then certain portions came to be selected for certain festivals and seasons.

By the end of the 2nd century Tables of Lessons had been adopted in several places, and in the 5th century 4 Lessons were read, in order, from the Pentateuch, Prophets, Gospels, and Epistles,—and Psalms intervened between them. After the 6th century, from 3 to 9 Lessons were used in many of the Western Churches, the English Church being amongst the number.

These portions were very short, consisting of Scripture, and extracts from the Fathers and lives of the Saints. Thus little of the Bible was read, and that was so interrupted by Responds, &c., that only a few chapters of each book were usually got through in a year.

The reading of the Scriptures is intended not only to instruct the congregation, but is an *act of worship* celebrating His "works and ways" of "mercy and judgment."

The Old and New Lectionaries.—The chief differences between the ordering of Lessons in the two Lectionaries will be pointed out as we proceed. It may be well, however, to indicate in this place the main advantages of the latter:—

1. It rejects all chapters and portions whose subject unfits them for public reading to a mixed audience.

2. It does not, like the Old, allow itself to be circumscribed by the artificial division into chapter and verse; but is guided by the *subject* in hand, and where this commences in one chapter and ends in another, the New Lectionary comprehends the portions of both chapters into one Lesson.

3. In the Old L. the Gospels and Acts were read for the Second Lesson at Morning Prayer, and the Epistles for the Second Lesson in the Evening; by which arrangement morning worshippers would never hear the Epistles, and *vice versâ*. By the New L. this failing is remedied.

4. The New L. appoints for nearly every Sunday, at

Evening Service, *two* Proper First Lessons, either of which may be read at the minister's option. The advantage of this provision, where Evensong is celebrated in the same church afternoon and evening, is apparent.

5. Under the New L. less of the Apocrypha is to be read, and part of the Apocalypse is introduced.

The First Lessons, (Morning and Evening), are so arranged *under both Lectionaries* that "the *most part*" of the Old Testament shall be read *every year once*, as by the Calendar is appointed.

"*Calendar*," (Lat. "*Calendæ*),—"a register of the year in months and days, from which the Lessons for the Daily Service are taken."

(*Proper* First Lessons are, however, appointed for Sundays and Holydays; these are prescribed, each in a separate Table,—not in the Calendar).

The *chief principles upon which the Old Testament is read* for the First and Second Lessons at Morning and Evening Service are, *according to both Lectionaries*, that

1. The reading of Genesis commences with the New Year.

2. The Old Test. is then read straight through, with the following omissions:—

(1.) Some chapters of the Pentateuch, "applicable only to the Jews."

(2.) Some chapters in various books containing uninteresting genealogies.

(3.) Some chapters in Joshua, containing an account of the division of Canaan.

(4.) Those parts of Chronicles, "substantially identical with Kings."

(5.) The Psalms,—because occurring elsewhere in the Daily Service.

(6.) The Song of Solomon } —both "being too figura-
(7.) Large portions of Ezekiel } tive."

3. Isaiah, instead of being read in its order is passed over until Advent, its prophecies peculiarly fitting it for that and the succeeding seasons, (as stated more fully hereafter).

4. The omissions mentioned under 2. leave unprovided for an interval which is supplied with Lessons from the Apocrypha, which book, (according to Article VI.), "the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine."

"*Apocrypha*," (fr. Greek = *hidden*), was first given "to these Books in a *good* sense as 'containing secret knowledge made known to the initiated only:'" afterwards it was applied to them as signifying "*not genuine*."

The points on which the Old and New Lectionaries *agree*, with regard to the First Lessons, having been noticed under 2., it remains to exhibit the

Main Points of Difference between the First Lessons of the Old and New Lectionaries:—

The Old.	*The New.*
Has, in nearly every case, a whole chapter for a lesson.	Has, in the majority of cases, only *portions* of chaps. for its Lessons, which are, therefore, as a rule, shorter than those of the Old.
Omits *all* I. and II. Chronicles.	In the case of nearly every Book omits more than the Old, and, in a large number of cases, retains what the Old leaves out, and *vice versâ*.
	Introduces one Lesson from I. Chron. amongst those from I. Kings; and eighteen from II. Chron. amongst those from II. Kings.
	Takes one Lesson (*Hezekiah's thanksgiving after his Sickness*) from Isaiah, and places it amongst those from II. Kings.
Has 106 Apocryphal Lessons from 7 Books, as follows:—	Has only 40 Apocryphal Lessons, from only 3 Books, as follows:—
Tobit . . 13.	Wisdom . . 11.
Judith . . 16.	Ecclus. . . 27.
Wisdom . . 19.	Baruch . . 2.
Ecclus. . . 50.	
Baruch . . 6.	
Susannah . . 1.	
Bel and the Dragon 1.	

The cause of this discrepancy is to be found in the much smaller portions into which the New L. divides its matter, and to the introduction into it of the Lessons from Chronicles.

The Proper First Lessons for Sundays, (Morning and Evening), are, in both Lectionaries, with some exceptions, a regular course of readings from the Old Testament, corresponding generally with the Book under reading in the week, and in most cases fitting the season.

The points of difference between these Lessons in the Old and New Lectionaries, are:—

1. Eleven Lessons from *Proverbs* are chosen for the concluding Sundays after Trinity in the Old L.,—the New has 6 Lessons from the Book, placed under Epiphany. The Old has no Lessons from I. Chronicles; the New has 4, and a 5th optional Evening Lesson. The O. has fewer Lessons from the Minor Prophets. The N. has a Lesson from Eccles.; the O. has none.

2. In the Old only *one* Lesson is appointed for the Evening Service; in the New, two are presented for choice, in nearly every case.

3. Though the *Books* chosen in O. and N. are almost the same, great difference exists in the portions selected.

4. Most of the Lessons of the N. are *parts* of chapters only.

Table of Proper First Lessons for Sundays, with their Subjects, (and their relation to the several seasons).

N.B. Only the Subjects, not the chapter and verse, need be learned. Chap. and verse are given only where the Lectionaries differ.

	MORNING.		EVENING.	
	Old.	*New.*	*Old.*	*New.*
Sundays of Advent, 1, 2, 3, 4.	Isaiah.	do.	do.	do. (2 appointed).
Sundays after Christmas, 1, 2.	Isaiah.	do.	do.	do. (2).

Isaiah suits Advent and the Sundays after Christmas, because at these seasons we celebrate the coming of Christ, (concerning whom Isaiah so evangelically prophesied), in the Lessons chosen.

	MORNING.		EVENING.	
	O.	*N.*	*O.*	*N.*
Sundays after Epiphany,				
1, 2, 3.	Isaiah.	do.	do.	do. (2).
4.	Is. lvii.	Job xxvii.	Is. lviii.	Job xxviii. or xxix.
5.	Is. lix.	Prov. i.	Is. lxiv.	Prov. iii. or viii.
6.	Is. lxv.	Prov. ix.	Is. lxvi.	Prov. xi. or xv.

The Lessons from Isaiah are suitable to the season that celebrates Christ manifested to the Gentiles,—the frequent theme of Isaiah's prophecies; the Lessons in the New L. have no special bearing on the season.

Septuagesima.	Genesis.	do.	do.	Gen. ii. 4-end, or Job xxxviii.
Sexagesima.	do.	do.	do.	Gen. (2).
Quinquagesima.	do.	do.	do.	do. (2).
Sundays in Lent,				
1, 2, 3, 4.	do.	do.	do.	do. (2).

In preparation for, and during, Lent, (the season of repentance), these Lessons from Genesis, setting forth man's Innocence, Fall, and its evil results, and God's judgments for sin upon the early world, are very suitable. Genesis has been read during Lent from the earliest ages of the Church. The Eveng. Lesson from Job is a celebration of God's wonders in Creation, and, therefore, suits the Morning Lesson, which gives an account of the Creation.

5, 6.	Ex. iii. and ix.	do.	Ex. v. and x.	do. or vi. 1-13, and xi.

	MORNING.		EVENING.	
	O.	*N.*	*O.*	*N.*
Easter-Day.	Ex. xii. The Passover instituted.	do. (1–28)	Ex. xiv. The *Passing over* the Red Sea,—typical of the Resurrection, and our deliverance from death.	do. xii. 29–end. The Exodus, and re-enactment of Passover, or xiv.
Sundays after Easter, 1, 2, 3, 4, 5.	Numb. and Deut.	do.	do.	do. (2).
S. after Ascension Day.	Deut.	do.	do.	Deut. xxxiv. or Josh. i.
Whit-Sunday.	Deut. xvi. 1–17. Pentecost, or 'Feast of Weeks,' instituted.	do.	Is. xi. Foretelling the calling of the Gentiles, —which occurred soon after the Pentecostal outpouring.	do. or Ezek. xxxvi. 25–end,— God promises His cleansing Spirit to the Jews.

The Lessons between Easter and Whitsun are (with one exception) chosen in succession from the Pentateuch, in such a manner that the passage suitable for Whit-Sunday should be then read.

	MORNING.		EVENING.	
	O.	*N.*	*O.*	*N.*
Trinity Sunday.	Gen. i. Account of the Creation, in which the expression, "Let us make," &c., strongly proves *the doctrine of the Trinity.*	Is. vi. 1–10. Isaiah's vision, in which he hears the Seraphim utter, "*Holy! Holy! Holy!* is the Lord of Hosts," — the thrice uttered 'Holy,' supporting *the doctrine of the Trinity.*	Gen. xvii. Three beings, (supposed to represent the *Trinity*), appear to Abraham.	do. or Gen. i. and ii. 1–13. The Creation, &c. (See 1st Morning Lesson.)
Sundays after Trinity, 1–26.	From the Historical Books (excluding Chronicles); Major Prophets (excepting Isaiah, which is kept for Advent); the Minor Prophets Joel and Habakkuk; and Proverbs.	From the Historical Books; Major Prophets; and Minor Prophets, Hosea, Amos, Micah, and Habakkuk.	Like the Morning, — the Minor Prophet, however, being Micah.	Like the Morning, — Minor Prophets being Joel, Amos, Micah, Habakkuk, and Zephaniah. (2 Lessons appointed for each Evening).
	The New Lect. makes provision for Lessons for a 27*th Sunday after Trinity*, which an appended Rubric directs shall "always be read on the Sunday next before Advent." The Morning First Lesson for this day is Eccles. xi. and xii., whose solemn words concerning Death and Judgment are well suited to prepare the mind for Advent.		The Evening Lessons for 27*th after T.* are Haggai ii. 1–9,— Greater glory promised in the 2nd Temple, (typical of the glory of the 2nd Advent); or Mal. iii. and iv.,—Prophecy of John the Baptist's, and Christ's, Coming, (suitable in view of Advent).	

In the Proper Lessons for Holydays no order is followed. They are chosen, generally, for their suitability to the event commemorated, the portions selected being either prophetical of, or giving the narrative of, that event.

List of Proper First Lessons, (Morning and Evening), for Holydays, according to Old, and New, Lectionaries.

The Lessons for Saints' Days, in the Old L., are mostly from Prov., Eccles., Ecclus., and Wisdom, and are not specially adapted. Where there is no special adaptation in the following list, no remark will be made on the Lesson; but only chapter and verse given.

N.B. Students need not learn chapter and verse in the following list, but only the subjects *of the Lessons where they suit the Day.*

	MORNING.	EVENING.
St Andrew :—		
	Old. Prov. xx.	*Old.* Prov. xxi.
	New. Is. liv.	*New.* Is. lxv. 1–16.

Both the Lessons from Is. refer to the calling of the Gentiles: *St Andrew introduced certain Greeks to Christ.*

St Thomas :—		
	O. Prov. xxiii.	*O.* Prov. xxiv.
	N. Job xlii. 1–6,—containing a belief in God, founded like Thomas's on "*sight.*"	*N.* Is. xxxv.
Nativity of Christ, or Christmas Day :—		
	O. Is. ix. 1–7. The prophecy, "Unto us a Child is born," &c.	*O.* vii. 10–16. The prophecy, "Behold a Virgin shall conceive," &c.
	N. do.	*N.* do.

	MORNING.	EVENING.
St Stephen:—		
	O. Prov. xxviii.	*O.* Eccles. iv.
	N. Gen. iv. 1–10. Abel's *murder.*	*N.* 2 Chron. xxiv. 15–22. *Murder* of Jehoiada.
St John Evangelist:—		
	O. Eccles. v.	*O.* Eccles. vi.
	N. Exod. xxxiii. 9–end. God promises Moses a *Vision* of His Glory.	*N.* Is. vi. Isaiah's *Vision* of God's Glory.
Innocents' Day:—		
	O. Jer. xxxi. 1–17. Contains, "A voice was heard in Ramah, . . . Rahel weeping for her children," &c.	*O.* Wisdom i.
	N. do.	*N.* Baruch iv. 21–30.
Circumcision:—		
	O. Gen. xvii. Circ. instituted.	*O.* Deut. x. 12–end. Israelites instructed by Moses to circumcise their "heart."
	N. do. (fr. v. 9).	*N.* do.
Epiphany:—		
	O. Is. lx.	*O.* Is. xlix.
	N. do.	*N.* do. 13–23.

All refer to the manifestation of Christ to the Gentiles, by calling them to be partakers of the Gospel blessings.

Conversion of St Paul:—		
	O. Wisd. v.	*O.* Wisd. vi.
	N. Is. xlix. 1–12. Christ "a chosen vessel" to gather in Israel, and be "a light to the Gentiles,"—*as Paul was.*	*N.* Jer. i. 1–10. Jeremiah "a chosen vessel," — *as Paul was.*

	MORNING.	EVENING.
Purification of the Virgin Mary:—		
	O. Wisd. ix.	*O.* Wisd. xii.
	N. Exod. xiii. 1-16. Command to sanctify first-born.	*N.* Haggai ii. 1-9. Promise of greater glory to 2nd Temple, (fulfilled in Christ's visiting it, which He first did at the Purification).
St Matthias:—		
	O. Wisd. xix.	*O.* Ecclus. i.
	N. 1 Sam. ii. 27-35. Prophecy of death of Eli's sons, and their successor being "a faithful priest,"—typical of Judas and *his* successor, Matthias.	*N.* Is. xxii. 15-end. Isaiah prophesies Shebna's replacement by Hilkiah,—typical of Judas and successors.
Annunciation of our Lady:—.		
	O. Ecclus. ii.	*O.* Ecclus. iii.
	N. Gen. iii. 1-15. Sin introduced by a woman, Eve,—as the Saviour was *born* of a woman, Mary.	*N.* Is. lii. 7-12. "How beautiful upon the mountains," &c., applicable to Gabriel and his "good tidings" brought to Mary.
Ash Wednesday:—No special Lessons appointed by the Old L.		
	N. Is. lviii. 1-12. Difference between a true, and a false, fast.	*N.* Jonah iii. Repentance of Nineveh.

Both are suitable to the beginning of Lent.

Monday before Easter:—No special Lessons appointed in the *Old.*		
	N. 1 Sam. i. 1-14. The desolate state of Jerusalem.	*N.* Sam. ii. 13-end. ditto.

Applicable in view of Good Friday, showing the desolation of Jerusalem as the consequence of the crucifixion and rejection of Christ.

	MORNING.	EVENING.
Tuesday before Easter:—None in *Old.*		
	N. Sam. iii. 1-33.	*N.* Sam. iii. 34-end.

The Lamentation of the faithful for God's judgments upon His chosen.

Wednesday before Easter:—		
	O. Hosea xiii.	*O.* Hosea xiv.

God's anger against His chosen, and His promises of mercy on their repenting.

	N. Sam. iv. 1-20. Zion's "pitiful state," as the result of "the blood of the just shed in the midst of her."	*N.* Dan. ix. 20-end. "Messiah shall be cut off."
Thursday before Easter:—		
	O. Dan. ix. "Messiah shall be," &c.	*O.* Jer. xxxi. Promise of Christ, and His "new covenant."
	N. Hosea xiii. 1-14. See *ante.*	*N.* Hosea xiv.
Good Friday:—		
	O. Gen. xxii. 1-19.	*O.* Is. liii.
	N. do. Isaac typically sacrificed.	*N.* Is. lii. 13-end; liii. Prophecy of Christ's sufferings and death.
Easter Even:—		
	O. Zech. ix. "Rejoice greatly, O daughter of Zion," &c.	*O.* Exod. xiii. Passover re-enforced.
	N. do.	*N.* Hosea v. 8-end; vi. 1-3. Judgments on Israel; call to them to repent.

	MORNING.	EVENING.
Monday in E. Week :—		
	O. Exod. xvi. The Manna.	*O.* Exod. xvii. Water from the Rock.
	Types of Christ's body and blood.	
	N. Exod. xv. 1–21. Song of Moses.	*N.* Canticle ii. 9–end. "The mutual love of Christ and His Church."
Tuesday in E. Week :—		
	O. Exod. xx. The Old Covenant.	*O.* Exod. xxxii. The Old Cov. broken *in re* the Golden Calf, —showing man's inability to obtain Justification by Works.
	N. 2 Kings xiii. 14–21. *Resurrection* of a corpse, on touching Elisha's bones.	*N.* Ezek. xxxvii. 1–14. *Resurrection* of the Dry Bones.
St Mark :—		
	O. Ecclus. iv.	*O.* Ecclus. v.
	N. Is. lxii. 6–end. The office of them who proclaim the Gospel, —as Mark did.	*N.* Ezek. i. 1–14. Vision of the Cherubim,—emblematic of the 4 Evangelists.
St Philip and St James :—		
	O. Ecclus. vii.	*O.* Ecclus. ix.
	N. Is. lxi. "The office of Christ" "to preach good tidings," &c., — which was the office of the Apostles also. The blessedness of "the ministers of our God," —which the Apostles were.	*N.* Zech. iv. The future glory of Christ's Kingdom, begun in "the day of small things," (by the Apostles).

	MORNING.	EVENING.
Ascension Day:—		
	O. Deut. x. Death of Aaron,—Christ's antitype: and the ascent of Moses on Sinai,—typical of Christ going into Heaven, to send down a new law.	*O.* 2 Kings ii.
	N. Dan. vii. 9–14. Dominion given to the the Son of Man by "the Ancient of Days."	*N.* do. 1–15. Elijah's Translation.
Monday in Whitsun Week:—		
	O. Gen. xi. 1–9.	*O.* Num. xi. 16–30.
	N. do. Confusion of Tongues.	*N.* do. Eldad and Medad prophesy, by the Spirit's inspiration.
Tuesday in Whitsun Week:—		
	O. 1 Sam. xix. 17-end. Saul "among the prophets."	*O.* Deut. xxx.
	N. Joel ii. 21-end. "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy," &c.	*N.* Micah iv. 1–7.
St. Barnabas:—		
	O. Ecclus. x.	*O.* Ecclus. xii.
	N. Deut. xxxiii. 1–11. Moses' prophecy about	*N.* Nahum i. Contains the passage,

MORNING.	EVENING.
the tribe of Levi, (to which Barnabas belonged).	"Behold upon the mountains the feet of him that bringeth good tidings," — applicable to Barnabas, "the Son of Consolation."

St. John Baptist:—

O. Mal. iii.
N. do. 1–7.
The coming of John, as Christ's forerunner, foretold.

O. Mal. iv.
N. do.

St. Peter:—

O. Ecclus. xv.
N. Ezek. iii. 4–14.
Ezek. sent to preach, —as Peter was commissioned to do.

O. Ecclus. xix.
N. Zech. iii.
The restoration of the Church, — typical of Peter's being heartily forgiven.

St. James:—

O. Ecclus. xxi.
N. Kings I. 1–15.
Elijah calls down fire, —as James and his brother wished to do.

O. Ecclus. xxii.
N. Jer. xxvi. 8–15.
Jer. threatened with death; (Jas. was the first of the Apostles to suffer martyrdom).

St. Bartholomew:—

O. Ecclus. xxiv.
N. Gen. xxviii. 10–17.
Jacob's Vision, — to which Christ refers in speaking to Nathanael,

O. Ecclus. xxix.
N. Deut. xviii. 15–end.
The Prophecy, "The Lord thy God will raise up unto thee

	MORNING.	EVENING.
	"Hereafter ye shall see Heaven open," &c.	Prophet," &c., — to which Philip alludes in his speech to Nat., "We have found Him, of whom Moses . . . did write."
St. Matthew:—		
	O. Ecclus. xxxv.	*O.* Ecclus. xxxviii.
	N. 1 Kings xix. 15–end. The call of Elisha,—resembling Levi's.	N. 1 Chron. xxix. 1–19. David's willing generosity *in re* materials for the Temple,—resembling Matt.'s cheerfully giving up all for Christ.
St. Michael, and all Angels:—		
	O. Gen. xxxii.	*O.* Dan. x. 5–end.
	N. do. Jacob's meeting with "God's host."	*N.* do. 4–end. An angel comforts Daniel after his vision.
St. Luke:—		
	O. Ecclus. li.	*O.* Job i.
	N. Is. lv. A general invitation to the blessings of the Gospel,—Luke's Gospel being written for Gentiles chiefly.	*N.* Ecclus. xxxviii. 1–14.
St. James, and St. Jude:—		
	O. Job xxiv.-v.	*O.* Job xlii.
	N. Is. xxviii. 9–16.	*N.* Jer. iii. 12–18.

	MORNING.	EVENING.
All Saints:—		
	O. Wisd. iii. 1-9.	*O.* Wisd. v. 1-16.
	N. do.	*N.* do.

If any of the Holy-days for which Proper Lessons are appointed in the Table fall upon a Sunday which is the first Sunday in Advent, Easter Day, Whitsunday, or Trinity Sunday, the Lessons appointed for such Sunday shall be read, but if it fall upon any other Sunday, the Lessons appointed either for the Sunday, or for the Holy-day, may be read, at the discretion of the minister.

In Rubric,—

"*Lesson*" = *reading*.

"*He* that readeth,"—makes it allowable for laymen to read the Lessons in Church.

"**The Lessons are . . . followed by the Canticles**, that the narration of God's dealings with His people may run up into acts of praise."

7. The Te Deum :—

The practice of dividing the reading of Scripture with Canticles, or Psalms, dates back to the earliest ages of Christianity. Those which occur in our own Services retain virtually the positions they occupied at their introduction. The Canticle under notice has been sung in the British Church for more than 1000 years.

Origin of the "Te Deum,"—not certainly known.

Tradition tells us that it was composed, in the 4th century, by *Sts. Augustine and Ambrose*, at the baptism of the former by the latter,—the two singing, under Divine inspiration, alternately a verse each. This legend is not credible; but it would appear that Ambrose *is* specially connected with the Canticle, from having set it to the music of the *Ambrosian Chant*.

It was, almost certainly, in existence, in the age of these Saints, since *portions of it* are *found* in the Morning Hymn, (after the Psalter), *in* the *Alexandrine MS. of* the *Scriptures*, which is generally attributed to the 4th century.

It is, also, variously ascribed to

(1.) *Nicetus, Bp. of Treves*, A.D. 535.

(2.) *Hilary of Arles*, A.D. 440.

(3.) *Hilary of Poitiers*, A.D. 355.

But it is, undoubtedly, of much earlier origin than all these assigned dates, for *vestiges* of a Hymn substantially identical with portions of it *are found in St. Cyprian*, A.D. 252.

It seems, therefore, *most probable* that *the origin of* the *Te Deum* is a *Canticle of* almost, if not quite, *the Apostolic era*, which was amplified in succeeding ages until, *about the 5th century*, it was *cast into its present mould* for the use of the Gallican Church.

Various Titles,—

(1.) In the *Breviary*,—"*The Psalm Te Deum*," or "*The Canticle of Ambrose and Augustine*," (which title Cosin wished it to bear in our Prayer-Book).

(2.) „ „ *Marshall's Primer*,—"*The Song of Austin and Ambrose.*"

(3.) „ „ *Hy. VIII.'s Primer*,—"*The praise of God the Father; the Son; and the Holy Ghost.*"

It was, formerly, frequently used as a distinct service in our Church, (as it is still on the Continent), at seasons of special jubilation; *e.g.* it was so employed, with the Litany, to celebrate the victory of *Pinkey-cleugh*.

It is still used separately to conclude the Coronation Service.

In most of our churches, a change of chants is made in the course of singing this canticle,—a practice of great antiquity, and observed in the Roman Breviary, wherein the first chant extends to, "Also the Holy Ghost," &c.;—the second to, "We believe," &c., after which, to the end, several changes occurred.

Analysis,—

Verses I.-IX., inclusive,—"We praise," &c.—"The noble Army of Martyrs praise Thee."

PRAISE *to* "*God, . . . the Father Everlasting*" with an implication of the Trinity, in the thrice repeated "*Holy!*"

This Praise is *ascribed by*

(1.) *Ourselves*,—"*We* praise Thee, . . . the Lord."

(2.) *All creatures on Earth*,—"*All the Earth, . . .* Everlasting."

(3.) *All creatures in* "*the Heavens*," including, especially,

a. Angels,—"To Thee *All Angels* cry aloud."
b. Powers,—*i.e.*, Archangels,—"All the *Powers* therein."
c. Cherubin and *Seraphin,*—"To Thee *Cherubin and Seraphin* . . . of Thy glory."
d. Apostles,—"The glorious company of the *Apostles:* praise Thee."
e. Prophets,—"The goodly fellowship of the *Prophets:* praise Thee."
f. Martyrs,—"The noble army of *Martyrs:* praise Thee."

Verses X.-XIX., inclusive,—"The Holy Church . . . our Judge."

THE CREED of "the Holy Church throughout all the world."

(1.) *Acknowledging generally* the *Three Persons of the Trinity*, as being respectively,

a. "The *Father,*"—"of an Infinite Majesty."
b. "The *Son,*"—the Father's "honourable, true, and only Son."
c. "The *Holy Ghost,*"—"the Comforter."

(2.) *Declaring specially*, in **language addressed directly to Christ**, belief in

a. His *Divinity,*—"Thou art the *King of Glory":* O "Christ."
b. „ *Eternal Sonship,*—"Thou art the *Everlasting Son:* of the Father."
c. „ *Incarnation,*—"When *Thou tookest upon Thee to deliver man:* . . . womb.
d. „ *Death, Resurrection, and Atonement,*—"When *Thou hadst overcome the sharpness of death:* . . . all believers."
e. „ *Exaltation* to God's Right Hand,—"*Thou sittest at the right hand of God:* . . . of the Father."
f. „ *Second Advent,*—"We believe that *Thou shalt come:* to be our Judge."

Verses XX.-end, inclusive,—"We therefore pray Thee . . . never be confounded."

Supplications, addressed directly to Christ, for

(1.) *All Christians,*—"We therefore pray Thee help *Thy servants:* . . . . precious blood."

For them we ask

a. Salvation,—"O Lord! *save* Thy people."

b. Blessings, (temporal and spiritual),—"*Bless* Thine heritage."

c. Guidance,—"*Govern* them."

d. Spiritual support, to the end,—"*Lift them up for ever.*"

e. Eternal glory,—"*Make them to be numbered . . . in glory everlasting.*"

(2.) *Ourselves, as a congregation,* who *do now* "day by day," and *will* "ever, world without end," "magnify," and "worship," Him.

We ask for ourselves, on the ground that "our trust is in" Him,

a. Daily strength to avoid sin,—"Vouchsafe . . . *to keep us this day without sin.*"

b. Pardon for past guilt,—"O Lord! *have mercy* upon us: . . . lighten upon us."

(3.) *Ourselves, individually,* on the ground that in Him "have" we "trusted," that we may personally escape everlasting destruction,—"*Let me never be confounded.*"

The employment of the Pronoun "*I,*" in the closing petition of the *Te Deum,* is intended to bring home to each individual worshipper his *own* close interest in its declarations concerning Christ, and his solemn responsibility in the sight of God.

The **Gloria Patri is not used to end the Te Deum,** because the latter contains such a full declaration of the doctrine of the Trinity. It, and the *Benedicite,* are the only two Canticles in our Service-Book that are not taken from the Canonical books of the Bible.

Exposition,—

"*Te Deum laudamus*" = We praise Thee, *the* God, (not *O* God!").

"*The Heavens,*"—"The *heavens* declare the glory of God," (Ps. xix. 1).

"*To Thee Cherubin and Seraphin cry,*" &c.,—"And one"

(seraph) "cried unto another, and said, Holy! Holy! Holy! is the Lord of Hosts: the whole earth is full of His glory," (Is. vi. 3,—in the prophet's account of his vision of the Lord in His glory, "sitting upon a throne," above which "stood the seraphim").

"And they," (*i.e.*, the "four beasts," or "living ones,") "rest not day and night, saying, Holy! Holy! Holy! Lord God Almighty, which was, and is, and is to come," (Rev. iv. 8).

"*Cherubin*,"—a contraction of the vulgar ecclesiastical Latin, "*cherubini*." The proper Latin is "*cherubi*," and the proper plural of the Hebrew "*cherub*" is "*cherubim*."

The Etymology of the word is disputed, the most likely derivation being that from two Hebrew roots, signifying "*powerful-like*," or "*like the powerful*," *i.e.*, like *God*,—the Cherubim being considered by a large number of authorities to be emblems of the Messiah.

What the Cherubim are, is a disputed, large, and mysterious question, which need not here be discussed, as it is clear that the idea attached to the word in the *Te Deum* is that of *some glorious species of Heavenly intelligences*,—an idea derived from Ezekiel's, and St John's, vision.

"*Seraphin*,"—from vulgar Lat. "*seraphini*." The Hebrew is *seraph* (pl. *seraphim*), which comes from the verb *saraph* = *to burn*. The Seraphim are glorious celestial beings, of human form, described by Isaiah as an order of ministers, having six wings, and hands and feet, standing round the throne, and praising God.

Some authorities consider the Cherubim and Seraphim as identical beings, under names descriptive of different qualities belonging to them. Many, from the fact that there is a serpent named "*saraph*" consider the Seraphim to be serpent-headed Cherubim.

"*Sabaoth*" = *hosts*. It is the Greek form of the Hebrew *Tsebaoth* (= *armies*).

The word is found twice only in the English Scriptures:—

1. "And as Esaias said before, Except the *Lord of Sabaoth* had left us a seed,' &c., (Rom. ix. 29).

2. "The cries of' them which have reaped are entered into the ears of the *Lord of Sabaoth*," (Jas. v. 4).

"*Glorious company*,"—in the Latin stands, "Gloriosus chorus."

"*Goodly fellowship*,"—in the Latin stands "*Laudabilis numerus.*"

"*Noble army*,"—in the Latin is "*Candidatus* exercitus" (= the *white-clothed* army).—"I beheld, and, lo! a great multitude . . . stood before the throne, and before the Lamb, *clothed with white robes* . . . and cried . . . 'Salvation to our God, . . . and unto the Lamb.' . . . And he, (*i.e.*, "one of the elders"), said to me, '*These are they which came out of great tribulation*, and have washed their robes, and made them white in the blood of the Lamb,'" (Rev. vii. 9, 10, 14).

"*Honourable*,"—in Latin, "*Venerandum*" (= *worthy* of honour.)

"That all men should *honour* the Son," &c., (John v. 23).

"*Only Son*,"—*i.e.*, only *begotten* Son.

"*Comforter*" = *strengthener*.—"The Comforter, which is the Holy Ghost," (John xiv. 26).

"*The King of Glory*,"—"Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors; and *the King of Glory* shall come in," (Ps. xxiv. 7).

"*When Thou tookest upon Thee to deliver man*,"—in the Latin, "*Tu, ad liberandum, suscepturus hominem*" = "Thou, being about to take upon Thee manhood, in order to free (it)."

"*Abhor*" = shrink from.

"*The sharpness of death*,"—in the Latin, "*mortis aculeo*" = "Death's *sting*."—"O *Death!* where is thy *sting?* The *sting of Death* is Sin," (1 Cor. xv. 55, 56).

"*Thou sittest*," &c.—"*Christ sitteth on the right hand of God*," (Col. iii. 1).

"*Whom Thou hast redeemed*," &c.—*Thou . . . hast redeemed us* to God by Thy blood," (Rev. v. 9).

"*To be numbered*,"—in the Latin, "*numerari.*" The old MSS. read "*munerari*" (= to be *rewarded*.) The alteration to "*numerari*" is, doubtless, owing to an error in transcription.

"*Save . . . for ever.*"—"*Save Thy people, and bless Thine inheritance;* feed them also, and *lift them up for ever*," (Ps. xxviii. 9).

"*Heritage*,"—*i.e.*, inheritors,—all God's chosen people.

"*Day by day—without end.*"—"*Every day will I bless Thee;* and *I will praise Thy name for ever and ever*," (Ps. cxlv. 2).

"*Let Thy mercy, . . . is in Thee.*"—"*Let Thy mercy,* O Lord! *be upon* us, *according as we hope in Thee,*" (Ps. xxxiii. 22).

"*Lighten,*"—(in the Latin, "*fiat*"),—from A.-Saxon, *lihtan* (= *to alight,* or *come upon.*) So in Gen. xxviii. 11, "And he, (*i.e.,* Jacob), *lighted* upon a certain place."

"*Confounded*" = *destroyed.*

8. The Benedicite Omnia Opera,

or *Song of the Three Children,* derives its former title from its opening words in the Latin,—and the latter, from a legend that it was sung by the three Hebrew youths, Shadrach, Meshach, and Abednego, when they were in the furnace, whereinto they had been cast by Nebuchadnezzar's orders, for refusing to bow down to the image set up by him.

It is not found in the Hebrew Scriptures, but was added to *Daniel* in the Septuagint,—being a paraphrastic extension of Ps. cxlviii. Some of the Fathers regarded it as canonical. It was sung in the later Jewish, and in the early Christian, Church, and, (together, with the songs of Isaiah, Hezekiah, Hannah, Habakkuk, and Moses), formed part of the Psalter sung every Sunday in the ancient English Church.

It was ordered by Edward VI.'s First Book to be used, in place of the Te Deum, during Lent, being probably considered less joyful and exultant than that Canticle, and, therefore, better adapted to a penitential season.

Now, it may be used instead of the *Te Deum* at the option of the minister,—no particular season being prescribed for its employment. It is, however, very suitably introduced when the First Lesson treats of the works of God,—as on *Septuagesima Sunday,* when, according to both Lectionaries, the Creation forms the subject of that Lesson. According to the *Old* Lectionary, also, it is adapted to *Trinity Sunday,* since the Creation then again constitutes the First Lesson,—and to the *Nineteenth Sunday after Trinity,* when Daniel iii., containing the account of Shadrach and his companions' heroism, is read.

Analysis,—

Verse I.—A General Invitation to "all" the "Works of the Lord," to "bless," "praise," and "magnify, Him for ever."

Verses II.-VII., inclusive.—*A Special Invitation*

to "Angels," "Archangels," ("powers"),—*and the "Heavens," and all they contain,* (*e.g.*, the "Waters that be above the Firmament," the "Sun and Moon," and "Stars"), to "praise," &c.

Verses VIII.-XVII., inclusive.—*A Special Invitation to the Elements,* (*e.g.*, "Showers and Dew," "Winds," "Fire and Heat," "Frost and Cold," "Ice and Snow," "Lightnings and Clouds"),—*to the Seasons,* (*e.g.*, "Winter and Summer"),—*and to the Natural Divisions of Time,* "Nights and Days," (or "Light and Darkness"), to "praise," &c.

Verses XVIII.-end, inclusive.—*A Special Invitation* to "praise," &c., addressed *to "the Earth," and all therein,* including

1. *Inanimate creatures,—e.g.*, "Mountains and Hills," "Green things," "Wells," "Seas and Floods."
2. *Animate creatures*, excepting man,—*e.g.*, "Whales," "Fowls of the Air," "Beasts and Cattle."
3. *Man*, including
   (1.) Men *generally*,—"Children of men."
   (2.) *The Church Triumphant*,—"Spirits and Souls of the righteous," with special invocation of Ananias, Azarias, and Misael.
   (3.) *The Church Militant*,—under the general name of "Israel," and especially designating
      a. Its ministers,—"Priests of the Lord."
      b. „ members,—"Servants of the Lord," "Holy and Humble Men of heart."

The *Benedicite* is followed by the *Gloria Patri*, because the Canticle itself contains no mention of the Trinity.

Exposition,—

"*Wells*,"—all springs of water.

"*Whales*,"—all the larger denizens of the deep.

"*Ananias, Azarias, and Misael*,"—the Greek forms of *Hananiah, Azariah*, and *Mishael*, which were the original names borne by the three Jewish youths, and changed by the "prince of the eunuchs" to Shadrach, &c.;—Hananiah being re-denominated Shadrach,—Mishael, Meshach,—and Azariah, Abednego.

9. The Calendar Second Lessons, (Morning and Evening), are so arranged under the

Old Lectionary, that the New Testament, (excepting the Apocalypse), shall be read through in order thrice during the Calendar Year,—the Gospels and Acts in the Morning, and the Epistles in the Evening. *Matt.* and *Rom.* are commenced with the New Year.

The New Lectionary orders the New Testament, (including part of the Apocalypse), to be read through in order *twice* yearly, —once in the Morning, and once in the Evening. The Morning Lessons begin Matthew with the New Year,—go straight through the Book,—and end the Year with the extracts from the Revelation. The Evening Lessons begin Acts with the New Year,—go straight through the Epistles, to Jude,—then commence, and proceed through, the Gospels, ending the Year with Lessons from the Revelation,—the other Lessons being so arranged that the Apocalypse is commenced both Morning and Evening on Dec. 17th.

The New Lectionary divides the matter of the New Test. into much smaller portions than the Old Lectionary, (whose Lessons are nearly all whole chapters) : it is by this expedient, and by adopting part of the Revelation, that the ground is covered by only *twice* reading what the Old L. goes through *thrice* a year.

The Rubric attached to the New L. directs that "if Evening Prayer is said at two different times in the same place of worship on a Sunday, (except a Sunday for which alternative Second Lessons are specially appointed in the Table), the Second Lesson, at the second time, may, at the discretion of the minister, be any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels."

List of Proper Second Lessons for Sundays :—

(These are very few in number).

	MORN.	EVEN.
Septuagesima :—		
	Old L. None.	*Old L.* None.
	New L. Rev. xxi. 1-8. The "new heaven,"	*New L.* Rev. xxi. 9-end ; xxii. 1-5.

	MORN.	EVEN.
	and "new earth," contrasted with the account of the Creation in the Morning Lesson.	The "new Jerusalem" containing "the tree of life," contrasted with Eden in the Morn. Lesson.
6th. S. in Lent :—		
	O. Matt. xxvi.	*O.* Heb. v. 1–10. Refers to Christ's sufferings and work,—in view of Good Friday.
	N. do. Events from the counsel of the Sanhedrin how to take Christ, to His trial by them, including *the Last Supper.*	*N.* Luke xix. 28–end. Christ enters Jerusalem in triumph,—weeps over it,—cleanses the Temple. or Luke xx. 9–20. Parable of the Vineyard, and the wicked Husbandmen.
Easter Day :—		
	O. Rom. vi. Christians are to "walk in newness of life," "like as Christ was raised up," &c.	*O.* Acts ii. 22–end. Peter declares the Resurrection, and expounds David's prophecies fulfilled by it.
	N. Rev. i. 10–18. John's vision of "the Son of Man," who declares, "I am He that liveth, and was dead."	*N.* John xx. 11–18. Christ appears to Mary Magdalene after the Resurrection. or Rev. v. The "Lamb that was slain" opens the Book and its seals, and is adored.
1st. S. after Easter :—		
	O. None.	*O.* None.
	N. 1 Cor. xv. 1–28. The Resurrection discussed.	*N.* John xx. 24–29. Thomas's unbelief; his belief when Christ ap-

	MORN.	EVEN.
		pears, and gives tangible proof of His Resurrection,—(*which happened a week after that event*).
Whit-Sunday:—		
	O. Acts x. 34-end. The Holy Ghost falls on the Gentiles, after Peter's speech before Cornelius.	*O.* Acts xix. 1-20. The Holy Ghost comes upon Ephesian converts.
	N. Rom. viii. 1-18. Those who have the Spirit are free from condemnation, &c.	*N.* Gal. v. 16-end. Fruits of the Spirit. or Acts xviii. 24-end; xix. 1-20.
Trinity Sunday:—		
	O. Matt. iii. The Three Persons of the Trinity present at Christ's Baptism.	*O.* 1 John v. Contains the passage, "There are three that bear record in heaven," &c. *This passage is, however, spurious,* and, therefore, not a proof of the doctrine of the Trinity.
	N. Rev. i. 1-8.	*N.* Eph. iv. 1-16. The *Unity* of the Godhead. or Matt. iii.

List of Proper Second Lessons for Holydays:—

St. Andrew:—		
	O. None.	*O.* None.

	MORN.	EVEN.
	N. John i. 35–42. Andrew called.	*N.* John xii. 20–41. Andrew, (with Philip), tells Jesus of the Greeks wishing to see Him.
St. Thomas :—		
	O. None.	*O.* None.
	N. John xx. 19–23. Christ appears to the 11, in Thomas's absence.	*N.* John xiv. 1–7. Thomas says, "Lord, we know not whither Thou goest," &c.
Nativity of Christ, or Christmas Day :—		
	O. Luke ii. 1–14. The Nativity related.	*O.* Titus iii. 4–9. Alludes to Christ's work.
	N. do.	*N.* do.
St. Stephen :—		
	O. Acts vi. 8–end; vii. 1–29. Stephen's works, and arrest.	*O.* Acts vii. 30–55. Stephen's defence.
	N. Acts vi.	*N.* Acts viii. 1–8. Saul persecutes the Church, after Stephen's death.
St. John Evangelist:—		
	O. Rev. i. John's vision begins.	*O.* Rev. xxii. John's vision ends.
	N. John xiii. 23–35. The disciple "whom Jesus loves" leans on His bosom: Jesus gives that new commandment, to "love one another," which became John's Pole-star.	*N.* Revel. i.

	MORN.	EVEN.
Circumcision :—		
	O. Rom ii.	*O.* Col. ii.
	N. do. 17-end. Circ. of no avail, unless the law be kept.	*N.* do. 8-17. The true Circumcision is that of the heart.
Epiphany :—		
	O. Luke iii. 1-23.	*O.* John ii. 1-11.
	N. do. 15-22. John proclaims Christ; His Divinity *manifested* at His Baptism.	*N.* do. Christ's power *manifested* at Cana.
Conversion of St Paul :—		
	O. Acts xxii. 1-21. Paul's account, at Jerusalem, of his conversion.	*O.* Acts xxvi.
	N. Gal. i. 11-end. Paul gives a short autobiography of himself.	*N.* do. 1-20. Paul's account, before Agrippa, of his conversion.
Ash Wednesday :—		
	O. None.	*O.* None.
	N. Mark ii. 13-22. Discourse on fasting.	*N.* Heb. xii. 3-17. Exhortation to patience under Divine chastisement.
Monday before Easter :—		
	O. None.	*O.* None.
	N. John xiv. 1-14. Christ's promise to "go to prepare a place" &c.	*N.* John xiv. 15-end. Christ foretells His going away.

	MORN.	EVEN.
Tuesday before E.:—		
	O. None.	*O.* None.
	N. John xv. 1–14. Part of Christ's Farewell Discourse to His Apostles.	*N.* John xv. 14–end.
Wed. before E.:—		
	O. John xi. 45–end. Christ's arrest decided upon by the Sanhedrin.	*O.* None.
	N. John xvi. 1–15. Part of Christ's Farewell Discourse, dwelling specially on His going away.	*N.* John xvi. 16–end.
Thurs. before E.:—		
	O. John xiii. Events of the Thursday before Christ's death, especially washing the Disciples' feet.	*O.* None.
	N. John xvii. Christ's final prayer for the Apostles.	*N.* John xiii. 1–35.
Good Friday:—		
	O. John xviii.	*O.* 1 Peter ii.
	N. do. Events from Christ's betrayal to His condemnation by Pilate.	*N.* do. Alludes to Christ's sufferings and death.
Easter Even:—		
	O. Luke xxiii. 50–end.	*O.* Heb. iv. Refers to Resurrection.
	N. do. Christ's burial.	*N.* Rom. vi. 1–13. Christians buried, and raised, figuratively, with Christ.

	MORN.	EVEN.
Monday in E. Week:—		
	O. Matt. xxviii. The Resurrection, and following events.	*O.* Acts iii. Peter testifies to the Resurrection.
	N. Luke xxiv. 1–12. The Resurrection.	*N.* Matt. xxviii. 1–9.
Tues. in E. Week:—		
	O. Luke xxiv. 1–12.	*O.* 1 Cor. xv. Discourses on Resurrection.
	N. John xxi. 1–14. Christ's appearance at the Sea of Galilee.	*N.* John xxi. 15–end. Christ's commission to Peter, and declaration about John, "If I will that he tarry," &c.
St. Philip and St. Jas.:—		
	O. John i. 43–end. Philip called, &c.	*O.* None.
	N. do.	*N.* do.
Ascension Day:—		
	O. Luke xxiv. 44–end.	*O.* Eph. iv. 1–16. The purpose and results of the Ascension.
	N. do. Account of Ascension.	*N.* Heb. iv. "We have a great high priest, that is passed into the heavens."
Monday in Whitsun Week:—		
	O. 1 Cor. xii.	*O.* 1 Cor. xiv. 1–25. "Prophesying" is better than the gift of "tongues."
	N. do. 1–13. On spiritual gifts.	*N.* 1 Cor. xii. 27–end; xiii. Charity the chief gift, — better than even "tongues."

	MORN.	EVEN.
Tuesday in Whitsun Week:—		
	O. 1 Thess. v. 12–23.	*O.* 1 John iv. 1–13.
	N. do. "Quench not the Spirit," and other exhortations.	*N.* do. "The spirits" must be tried, to detect the false.
St. Barnabas:—		
	O. Acts xiv. Paul and Barnabas on their missionary tour.	*O.* Acts. xv. 1–35. Paul and Barnabas at Antioch.
	N. Acts. iv. 31–end. Barnabas joins the Christian Church.	*N.* Acts xiv. 8–end.
St. John Baptist:—		
	O. Matt. iii. The coming of John.	*O.* Matt. xiv. 1–12. Account of John's execution.
St. Peter:—		
	O. Acts iii. Peter heals the lame man at the Beautiful Gate: his consequent discourse.	*O.* Acts iv.
	N. John xxi. 15–22. Peter's commission, "Feed my lambs," &c.	*N.* do. The results of the miracle of healing the lame man, &c.
St. James:—		
	O. None.	*O.* None.
	N. Luke ix. 51–56. James and John desire fire to be brought down on a Samaritan village.	*N.* None.

	MORN.	EVEN.
St. Michael, and all Angels :—		
	O. Acts xii. 1–19.	*O.* Jude 6–15. The Fallen *Angels.*
	N. do. 5–17. The *Angel* of the Lord delivers Peter from prison.	*N.* Rev. xiv. 14–end. The harvest of the world, reaped by Christ and *Angels.*
All Saints :—		
	O. Heb. xi. 33–end ; xii. 1–6.	*O.* Rev. xix. 1–16.
	N. do. The fruits of Faith in the deeds of the Saints who "subdued kingdoms," &c.	*N.* do. The marriage of the Lamb to the Church, (His *Saints*).

The "*Directions,*" prefixed to the New Lectionary, give, to the Ordinary, power to substitute, at any time, other lessons *any* of those prescribed in the Calendar.

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10. The Benedictus is so called from the first word of it in the Vulgate. It is the prophetical thanksgiving of Zacharias, at the circumcision of his son John the Baptist, as recorded in Luke i. 68–79.

Other Names,—

In the *Old Offices* it was termed *The Song of the Prophet Zacharias.*

In Ed. VI.'s First Book, it was termed *A Thanksgiving for the Performance of God's Promises.*

It was a Sunday Canticle in the ancient English Church. Ed.'s VI. First Book ordered its use throughout the year. *Now* it is to be used daily, excepting when it occurs in the Second Lesson of the Day, or is used as the Gospel on *St. John Baptist's Day.*

Its position after the 2nd Lesson is eminently appropriate, being a thanksgiving to God, for fulfilling, in the Incarnation,

the promises made "to our forefathers." "It is the last prophecy of the Old Dispensation, and the first of the New, giving the key to an Evangelical interpretation of all prophecies under the one, by which they are connected with the other, and declaring the unity of the faithful under both in the One Lord."

Chief Differences between the Prayer-Book Version, and the Authorised Version, of the "Benedictus;" (the P.-Book V. being placed first):—

"A *mighty* salvation." . . .	"A *horn of* salvation.
"*To perform* the oath which he gave to our *forefather* Abraham."	"The oath which he swore to our *father* Abraham.
"*For* the remission of their sins."	"*By* the remission of their sins."

Exposition,—

"*The oath which He sware to our forefather Abraham,*"—"By myself have I sworn . . . in thy seed shall all the nations of the earth be blessed," (Gen. xxii. 16, 18,—after the typical offering of Isaac).

11. **Jubilate Deo,** (the 100th Psalm), is so called from the first words of the Vulgate Version.

It was a Sunday Canticle of the ancient English Church, and in the Old Offices was sung before the 2nd Lesson, which place was more appropriate for it than the one it now holds, since it is a simple Thanksgiving for Creation and Providence, and has no relation, or reference, to the fulfilment of prophecy and promise in Christ. *Now* it is to be used, when the Benedictus occurs in the 2nd Lesson, and on St John Baptist's Day, when it is read as the Gospel.

It is, also, used with the *Te Deum* on occasions of special thanksgiving.

Analysis,—

Verse I.—INVITATION TO JOYOUS PRAISE,—"O be joyful . . . with a song."

V. II.—THE REASONS FOR PRAISE,—because

1. "The Lord is God."
2. "It is He that hath made us, and not we ourselves."
3. "We are His people, and the sheep of His pasture."

V. III.—ANOTHER INVITATION TO WORSHIP AND PRAISE,—"O go your way . . . of His Name."

V. IV.—REASONS FOR THIS WORSHIP AND PRAISE,—because

1. "The Lord is gracious," (*i.e.*, "in His gifts").
2. "His mercy is everlasting."
3. "His Truth," (*i.e.*, Faithfulness), "endureth from generation to generation."

The Difference between the Prayer-Book Version, and the Authorised Version of the *Jubilate* is seen by a close comparison, for which purpose the latter is subjoined, and should be learned :—

1. "Make a joyful noise unto the Lord, all ye lands.
2. Serve the Lord with gladness : come before His presence with singing.
3. Know ye that the Lord He *is* God : *it is* He *that* hath made us, and not we ourselves ; *we are* His people, and the sheep of His pasture.
4. Enter into His gates with thanksgiving, *and* into His courts with praise ; be thankful unto Him, *and* bless His name.
5. For the Lord *is* good ; His mercy *is* everlasting, and His truth *endureth* to all generations."

(A "**Voluntary**" is, in many churches, introduced in this place. The practice existed at the time of the Reformation, to give "pause for holy meditation.")

THE CREED, OR CONFESSION OF FAITH.

N.B.—Oxford Juniors and Seniors who are using my "Manual of the Church Catechism" need study, under this head, only those paragraphs marked with an asterisk.

* **Three Creeds** are found in the Church Service,—the **Apostles'**, **Nicene**, and **Athanasian**,—one of the two former following the Canticle, after the Second Lesson, at Morning Service ; the Apostles' always occupying that position at Evening Service ; and the Nicene coming after the Gospel, in the Com-

munion Service. It will be most convenient, however, to consider the three together, in this place.

A Creed, (from the Latin *Credo* = *I believe*), is "a short form of Christian doctrine."

* A public profession of belief was always made, in the early Church, at Baptism. The name first given to such professions was Σύμβολον, (= *a symbol*), meaning either *a summary* of Christian doctrine, or *a watchword*, (by which Christians were distinguished from unbelievers). This was at first of a very simple form, as may be seen by the profession of the Eunuch to Philip, "I believe that Jesus Christ is the Son of God," (Acts viii. 37).

Soon, however, fuller and more exact Creeds were drawn up, to counteract errors in the Church.

There seem to have been such forms in use in Apostolic times, for Paul says to Timothy,—"Hold fast *the form of sound words*, which thou hast heard of me," (2 Tim. i. 13).

* We have in the early centuries Confessions of Faith by Irenæus, Tertullian, &c.

* In those ages no Creed was repeated during Divine Service. The custom appears to have been introduced with a view to exclude, by a decisive Confession of Faith, all heretics from the Communion Service. Before the Creed, these, together with catechumens, and unbelievers, were requested to withdraw.

1. **The Apostles' Creed,**—* Named either from the fact that it is *a summary of the doctrines taught by the Apostles*, or from its having been the Creed of the Church of Rome, which was the only one supposed to have been founded by an *Apostle*.

* Tradition asserts that the Creed was composed by the Twelve Apostles at their last meeting together, when, all being under inspiration, each contributed an article.

We know that a similar Creed was repeated by candidates at Baptism, in the early Church, but what the exact form was we cannot tell.

The oldest version of the *Apostles' Creed* extant is the Roman or Italian; from this our own form was taken, and introduced into the Church of England, A.D. 800.

* It was said, in the Mediæval English Church, at the offices of Mattins, Prime, and Compline. The Choir said it, together with the *Pater Noster*, privately at Mattins, and the Priest

repeated it *sotto voce* at the beginning of the prayers at Prime, and Compline,—elevating his voice, however, at "*The Resurrection of the Body*," to which the Choir responded, "*and the Life Everlasting. Amen.*" This custom originated in the ancient practice of concealing from the heathen, and candidates for baptism, the formularies of the Church.

* It is found in Morning and Evening Prayer, the Catechism, and, (interrogatively), in the Baptismal Services.

* Its position at Morning and Evening Prayer is most suitable, for—

(1.) It follows the reading of the Scriptures, which contain the doctrines it embodies.

(2.) It is an expression of a common faith, before engaging in common prayer.

2. **The Nicene Creed,**—so called from having originated at the Council of Nice, A.D. 325. It was intended to oppose the heresy of Arius, who denied Christ's divinity, and, consequently, is very full and precise on that Article.

Macedonius having denied the divinity of the Holy Ghost, those articles of the *Nicene Creed* asserting this doctrine were added at the Council of Constantinople, A.D. 381, whence the Creed is termed *Constantinopolitan.*

It was finally adopted at the Council of Ephesus, A.D. 431.

The Western Church afterwards added the Article, that the Holy Ghost proceeds from "*the Son*," as well as "*the Father*," which the Eastern Church still denies.

* It was first used, in the Communion Office, in the Eastern Church, by Peter, Bishop of Antioch, A.D. 471,—about 540 adopted in Spain, "to bring the people back to the true faith after the Arian Gothic invasion,—accepted by the Gallican Church in the time of Charlemagne, and found a place in the Romish Liturgy about 1014.

* The late date at which Rome accepted it is accounted for by—

1. Her jealously conservative spirit.
2. Her not having been much troubled by the heresies against which it was intended specially to protest.
3. Her being in possession of the Athanasian Creed, during the latter part of the period.

* It was introduced into the Anglo-Saxon Church soon after its adoption by the Gallican.

* Its position in the *Communion Service* is most suitable, since it precedes the commemoration of Christ's sacrifice, which is of no avail to us, unless we believe that He is "*Very God of very God;*" and, as our most authoritative profession of faith, it is fittingly placed in our most solemn office.

* Our translation of this Creed is from the Sarum Missal, (Latin).

3. **The Athanasian Creed,**—so called, (first in Gaul), because it defines and defends the doctrines of the Trinity, and of Christ's Divinity, which *Athanasius*, Patriarch of Alexandria, signally upheld.

* It was composed, in Latin, by Hilary, of Arles, in Gaul, A.D. 429, or by Victricius, Bishop of Rouen, A.D. 401.

* It was received into the public offices of the Gallican Church about 670; but was not recognised by Rome till 930. The Greek Church accepted it in the 7th Century, after making the alterations necessary to suit its doctrines.

* It was in use in England, daily at *Mattins*, as early as the end of the 7th Century, occupying the place now taken by the *Apostles' Creed*, which replaced it in Ed.'s 1st Bk.

* It is arranged to be used once each calendar month, and *on Trinity Sunday.*

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* Archdeacon Sinclair thus expresses the purpose and relation of the three Creeds:—

"In the *Apostles' Creed* the Apostolic doctrine is *expressed*, in the *Nicene* it is *explained*, and in the *Athanasian* it is *defined, that it may not be explained away.*"

(The VIIIth. Article of the Church of England declares, that these three Creeds "ought thoroughly to be received and believed; for they may be proved by most certain warrants of holy scripture.")

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* **Rubric to the Creeds,**—directs that they shall be said, the minister and people "*standing,*"—by which position is indicated our preparedness to "stand up" boldly in defence of our common faith.

They may be "said, or *sung*,"—the public repetition of the Creed being an act of praise, as well as a confession of faith.

It is the general practice to turn towards the E. while repeating the Creeds. This custom probably arose immediately from the early catechumens adopting the position when making *their* confession of faith, (after turning to the W. to renounce the devil). The *origin* of the practice with them is to be found in the attitude to which they had been used in their pagan worship, an attitude due to the fact that the Sun, which was, or which symbolised, their chief Deity, rose in the E. The retention of the custom to-day may be ascribed to

1. The East being the symbol of Christ, "the Sun of Righteousness."
2. Christ's appearing in the East, at His First Coming.
3. A belief, that at His Second Advent, He will there manifest Himself.

DIVISIONS, AND EXPOSITION, OF THE APOSTLES', AND OF THE NICENE, CREED.

These *Creeds* comprehend *Twelve Articles*. The *first* of these refers to *God the Father*,—the *next six*, to *God the Son*,—the *eighth*, to *God the Holy Ghost*,—and the *last four*, to the *Holy Catholic Church*, and the privileges of its members.

Article I.

"I believe in God the Father, Almighty, Maker of heaven and earth."

"To us there is but *one God, the Father, of whom are all things*." (1 Cor. viii. 6).

I believe. This expression is to be understood before every item of each Article.

Religious Belief, or *Faith*, is the full assent of the understanding, and the affections, to revealed truth.

I believe in God = I believe there *is* a God, and I "put my whole trust in Him."

The Father. This is the name given in Scripture to the First Person in the Trinity.

God is our Father by

1. *Creation*,—"Have we not all *one Father;—hath not one God created us?*" (Mal. ii. 10).

2. *Adoption*,—"Ye have received *the Spirit of adoption, whereby we cry, 'Abba, Father.'*" (Rom. viii. 15).

Almighty = *able to do all things.*
"*With God nothing* shall be *impossible.*" (Luke i. 37).

Maker of heaven and earth.

Heaven and earth = the universe, animate and inanimate.

This item was not in the Early Creeds; but was added to combat a heresy, that the Father of our Lord, and the Framer of the Universe, were separate Divinities.

The meaning of this Article is, in brief,—"I believe that there is a Godhead, the First Person in which is my Father by Creation and Adoption,—that He can do what He will,—and that He made the universe; and I 'put my whole trust in Him.'"

In Nicene Creed:—"I believe in *one* God, the Father, Almighty, Maker of heaven and earth, *and of all things visible and invisible.*"

(The matter additional to the Apostles' Creed is put in Italics here, and in the other Articles.)

* The original Greek Nicene Creed has "*We* believe;" this is explained by the fact that it was drawn up *by a Council.*

Article II.

"And (I believe) in Jesus Christ, His only Son, our Lord."

Jesus, is the Greek form of the Hebrew, *Joshua*,—both meaning the *Lord's Salvation.*

This name distinguishes Christ *as man.* It was given to Him at His circumcision, in obedience to the command of Gabriel to Mary, at the Annunciation, (as related by Luke), and to Joseph, (as related by Matthew).

Christ, is the Greek form of the Hebrew, *Messiah*,—both meaning *the anointed.*

Prophets, priests, and kings were anointed, *when they entered on office:* consequently, this name distinguishes our Lord *in His official character* of prophet, priest, and king.

He is a Prophet to teach His Church.

"The Lord thy God will raise up unto thee *a Prophet . . . unto Him ye shall hearken.*" (Deut. xviii. 15).

He is a Priest,—having offered Himself *as a sacrifice for sins.*

"Christ being come *a high Priest* . . . by His own blood entered in once into the holy place, having obtained eternal redemption for us." (Heb. ix. 11, 12).

He is a King to reign over His Church for ever.

"*He shall reign* over the house of Jacob, (*i.e.* the Church, the spiritual Israel), *for ever.*" (Luke i. 33).

He was *anointed at His baptism* by the Holy Ghost descending upon Him.

That Jesus was the Christ, He himself distinctly told the woman of Samaria.

His only Son. "God so loved the world, that he gave *His only begotten Son,*" &c. (John iii. 16).

'*His*' refers to '*God, the Father.*'

Only,—means *only-begotten:* it is so expressed in the *Baptismal Service,* and the *Nicene Creed.*

This expression denotes *Christ's relation to the Father. He is His Son,*—not by creation or adoption, but *by Generation.*

This Sonship is Eternal:—

"*In the beginning* was the Word." (John i. 1).

Christ, being the Son of God, Himself partakes of the Divine nature, and is, therefore, God.

"The Word *was God.*" (John i. 1).

The Eternal Sonship, and the Divinity, of Christ are fully asserted in the corresponding part of the Nicene Creed:—

"And (I believe) in *one* Lord Jesus Christ, the only-begotten Son of God, *Begotten of His Father before all worlds, God of,* (=from), *God, Light of Light, Very,* (=true), *God of very God, Begotten, not made, Being of one substance with the Father, by whom,* (*i.e.* Christ), *all things were made.*"

Our Lord. This title expresses *Christ's relation to us.*

He is our Lord in two senses:—

1. As God, He is the Lord of mankind generally.
   "He hath on His vesture and on His thigh a name written, 'KING OF KINGS, AND LORD OF LORDS.'" (Rev. xix. 16).
2. As God-man, He is the Lord of His Church, which He has redeemed with His precious blood.

"The God of our Lord Jesus Christ . . . hath put all things under His feet, and gave Him to be *Head over all things to the Church.*" (Eph. i. 17, 22).

The meaning of this Article is, in brief,—"I believe that the Second Person of the Godhead is the Anointed Saviour of mankind,—that He is God's only-begotten Son,—and that He is the Lord of all men in general, and of His Church in particular; and I 'put my whole trust in Him.'"

* The practice of "bowing" at the name "*Jesus,*" in this Article, is based upon a literal interpretation of Phil. ii. 10,—"That at the name of Jesus every knee should bow." *For bowing at the name* "Jesus" *wherever occurring during Divine Service, we have written authority in the* 18*th Canon,* "that when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present . . . ; *testifying—that the* Lord Jesus Christ, the true Eternal Son of God, is the only Saviour of the world," &c. To the custom it has been objected that it gives unduly pre-eminent honour to one Person in the Godhead. To this it may be replied, that the Divinity of Christ, (to which we indicate our assent when bowing), has been, and still is, more frequently and violently assailed than any doctrine concerning the Deity, and that, therefore, the confession of our faith in it requires special emphasis.

Article III.

(I believe in Jesus Christ), "who was conceived by the Holy Ghost, born of the Virgin Mary."

This Article asserts the doctrine of the *Incarnation.*

Conceived by the Holy Ghost. Gabriel said to Mary, at the Annunciation,—"*The Holy Ghost shall come upon thee.*" (Luke i. 35).

By this miraculous conception, Christ was made free from Original Sin; had it not been so, He could not have made atonement for the sins of mankind.

Born of the Virgin Mary. *She,* (Mary), *brought forth her first-born Son* . . . and . . . His name was called *Jesus.*" (Luke ii. 7, 21).

By this birth, the '*Son of God*' became also the '*Son of man,*' uniting in himself Divinity and Humanity.

By assuming our nature, He became able to sympathise with us in our sufferings and temptations.

"*We have not a high priest which cannot be touched with the feeling of our infirmities;* but was in all points tempted like as we are, yet without sin." (Heb. iv. 15).

Christ fulfilled prophecies in His birth.

1. He was born of a Virgin;—"*A Virgin shall* conceive, and *bear a son*, and shall call His name Immanuel" (= *God with us*). (Is. vii. 14).
2. He was of the seed of Abraham, in accordance with God's promise to Abraham;—"In thy seed shall all the nations of the earth be blessed." (Gen. xxii. 18).
3. He was of the tribe of Judah,—the *Shiloh* who was predicted, by Jacob, to descend from Judah.
4. He was of the family of David, whose throne God had promised to "establish for ever."
5. He was born at Bethlehem,—as Micah had foretold.

The meaning of this Article is, in brief,—"I believe that the Son of God became also the Son of Man, by being born in a human form of the Virgin Mary,—being conceived by the Holy Ghost, and so free from the taint of Original Sin."

In the Nicene Creed:—(I believe in one Lord Jesus Christ), "who *for us men, and for our salvation came down from heaven*, And was incarnate by the Holy Ghost of the Virgin Mary, *And was made man*."

Article IV.

(I believe that) "He suffered under Pontius Pilate, was crucified, dead, and buried."

He suffered under Pontius Pilate. These sufferings preceded the Crucifixion; they consisted of scourging, clothing Him in mock-royal apparel, and pretending to do homage to Him, smiting Him, and spitting upon Him, &c.

Under Pontius Pilate:—is inserted to mark the time of Christ's sufferings and death.

Pilate was Roman procurator of Judæa, from A.D. 27–37. He was so unjust and tyrannical, that the Jews procured his deposition; he was banished to Vienne, and is supposed to have there committed suicide.

By these sufferings preceding His death, Christ fulfilled the following prophecy :—

"He was wounded for our trangressions, He was bruised for our iniquities." (Is. liii. 5).

Was crucified. Crucifixion was a Roman punishment for the lowest criminals. The Jews condemned Christ of *blasphemy*, the punishment of which was *stoning;* but the power of life and death belonged to the Roman governor. Accordingly, they accused Christ, before Pilate, of setting Himself up as the King of the Jews, and of exciting sedition; and on this charge He was executed.

Christ, by being crucified,—

1. Fulfilled prophecy.
   "They shall look upon me *whom they have pierced.*" (Zech. xii. 10).
2. Proved the truth of His own predictions to Nicodemus, His disciples, and the Jews, that He should thus suffer.
3. Was made a Curse for man.
   "Christ hath redeemed us from the curse of the law, *being made a curse for us;* for it is written, 'Cursed is every one that hangeth on a tree.'" (Gal. iii. 13).

Types of Christ crucified were *Isaac*, the *Brazen Serpent*, and the *Paschal Lamb.*

Dead. This item was inserted in the Creed to combat a heresy that Christ's death was "only apparent."

That He really died, Luke declares,—"He gave up the Ghost;" John also states, that when the soldiers came to break His legs, "He was dead already."

No suffering less than Christ's death could have atoned for sin, for He came—

1. To suffer the *penalty* of sin,—and "The wages of sin is *death.*" (Rom. vi. 23).
2. To *remit* sin,—and "Without *shedding of blood* is no remission." (Heb. ix. 22).

The following prophecies were fulfilled in Christ's death :—

"It, (the seed of the woman), shall bruise thy, (the serpent's), head, and thou shalt bruise his heel." (Gen. iii. 15).

"He hath poured out His soul unto death." (Is. liii. 12).
"Messiah shall be cut off." (Dan. ix. 26).

And buried. Christ's burial proved the reality of His Death, and Resurrection.

By being interred in Joseph's tomb, He fulfilled the prophecy,—"He made His grave *with the rich* in His death." (Is. liii. 9).

Nicene Creed:—"And (I believe that Jesus Christ) was crucified also for us under Pontius Pilate. He suffered, and was buried."

Article V.

(I believe that) "He descended into Hell, the third day He rose again from the dead."

He descended into Hell. This part of the Article explains what became of Christ's *soul*, while His *body* lay in the tomb.

Hell,—from the Anglo-Saxon *helan* = *to hide*, means, in this case,—like the Hebrew *Sheol*, and the Greek *Hades*,—'*the hidden place*,'—'*the abode of departed spirits*.'

Proof that Christ went into Hades. He declared to the Penitent Thief, "To-day shalt thou be with me *in Paradise*." (Luke xxiii. 43). '*Paradise*' was the Jewish name for that part of Hades inhabited by the spirits of the just.

Christ's employment in Hades. "He preached to the spirits in prison,"—*i.e.* told them of the completion of Redemption. (1 Peter iii. 19).

Christ's soul being in Hades, and His body in the grave, at the same time, proves, as the *Athanasian Creed* has it, that He was "Perfect man: of a reasonable *soul* and human *flesh* subsisting."

The third day He rose again from the dead. Christ's soul returned from Hades, and rejoined His body, at His Resurrection.

He rose again from the dead. The fact of the Resurrection is declared by all the Evangelists. It is attested, too, by Christ's appearances after the event.

The Resurrection was necessary—

1. To fulfil prophecy.
   "Thou *wilt not leave my soul in hell*, (= Hades); neither wilt Thou suffer Thine Holy One to see corruption." (Ps. xvi. 10).

(Peter, in his Pentecostal sermon, *says* this passage refers to Christ's Resurrection).

2. As the Father's testimony that Jesus was the Messiah.
3. To show that Christ's Atonement was accepted.
4. As a pledge of our own resurrection,—"*If Christ be not raised, your faith is vain;* ye are yet in your sins. Then *they* also *which are fallen asleep in Christ are perished.* But now is Christ risen from the dead, and become the first fruits of them that slept." (1 Cor. xv. 17, 18, 20).

(Christ is the 'first fruits' of them that slept—not because He was the first to rise from the dead, —but because *He was the first who rose to the "life immortal"*).

The third day:—i.e., on the third day of His interment.

Christ was buried on the Friday, and was, thus, in the tomb part of that day,—the whole of Saturday, (the Jewish Sabbath),—and part of Sunday, ('the first day of the week'). Thus it was on the 'third day' of His burial that He rose.

Matthew records that Christ foretold that He should be "*three days and three nights* in the heart of the earth." (Matt. xii. 40). This was only a mode of expressing time usual with the Jews, who were accustomed to speak of any part of a day as a whole one.

Christ lay in the tomb long enough to prove that He was dead, but not sufficiently long for His "flesh to see corruption."

To celebrate Christ's Resurrection, the Christian Sabbath was transferred from the last, to the first, day of the week, which was named, in consequence, the *Lord's Day;*—"I was in the Spirit on *the Lord's day.*" (Rev. i. 10).

This Article means, in brief,—"I believe that Christ's soul, at His death, went into the place of departed spirits,—that, on the third day after His death, it returned to His body, and that, without having seen corruption, He rose again the same person that He was before His death."

Nicene Creed,—"And (I believe) that the third day He rose again, *according to the Scriptures.*"

Article VI.

(I believe that) "He ascended into Heaven, and sitteth at the right hand of God the Father Almighty."

He ascended into Heaven,—forty days after His Resurrection, in the presence of the Apostles, as fully narrated by Luke.

(No witnesses were needed to the Resurrection, because Christ's appearances afterwards showed that He had risen; but they *were* necessary at the Ascension, that it might be known that He had really gone up to Heaven).

In commemoration of the Resurrection, the Church celebrates *Ascension-day*, or *Holy Thursday*.

Christ's Ascension was necessary:—

1. To fulfill Prophecy,—
   "*Thou hast ascended* on high." (Ps. lxviii. 18).
   "The Lord said unto my Lord, '*Sit Thou at my right hand*, until I make Thine enemies Thy footstool.'" (Ps. cx. 1),—
2. To send the Holy Spirit,—
   "*If I go not away, the Comforter will not come unto you:* but if I depart, I will send Him unto you." (John xvi. 7),—
3. To prepare a place for His disciples,—
   "I go *to prepare a place* for you." (John xiv. 2).
4. To intercede for us, as our "great High Priest,"—
   "We have a great high priest, *that is passed into the heavens*,—Jesus the Son of God." (Heb. iv. 14).
   "He ever liveth *to make intercession*." (Heb. vii. 25).

And sitteth at the right hand of God the Father Almighty,—"This man, after He had offered one sacrifice of sins for ever, *sat down on the right hand of God:* from henceforth expecting, (= waiting), till His enemies be made His footstool." (Heb. x. 12, 13).

Sitteth = remains.

The right hand of God,—the place of greatest honour and glory in heaven.

It is as *Man* that He occupies this place of exaltation; as *God* He could be raised no higher than He has been from

eternity,—"Being found in fashion *as a man*, He humbled himself, and became obedient unto death, even the death of the cross. Wherefore *God also hath highly exalted Him*, and given Him a name which is above every name: that *at the name of Jesus every knee should bow.*" (Phil. ii. 8, 9, 10).

(Stephen declared that he saw Christ "*standing* on the right hand of God.")

The meaning of this Article is, in brief,—"I believe that Jesus Christ went up to heaven in His human form,—and that He there occupies, in that form, the highest place of honour and glory."

Nicene Creed,—"And (I believe that He) ascended into heaven, and sitteth on the right hand of the Father."

Article VII.

(I believe that) "from thence, (*i.e.* heaven), He shall come to judge the quick and the dead,"—

"The Lord Jesus *Christ shall judge the quick and the dead* at His appearing." (2 Tim. iv. 1).

He shall come.—

He will come in the same body that He took into Heaven,—

"*This same Jesus* shall come again." (Acts i. 16).

The manner of His coming will be—

1. Sudden and unexpected—"like a thief in the night." (2 Pet. iii. 10).

   "*In such an hour as ye think not* the Son of Man cometh." (Matt. xxiv. 44).

2. Glorious and terrible, accompanied by angelic hosts.

   "The Lord shall descend—*with a shout, with the voice of the archangel, and with the trump of God.*" (1 Thess. iv. 16).

   "The Son of Man shall come in His *glory and all the holy angels with Him.*" (Matt. xxv. 31).

To judge the quick and the dead.—

Quick = *living*, (from the Anglo-Saxon *cwic*). We use the word in the same sense, in '*quick*lime,' and '*quick*-set hedge.'

It means here, those who shall be alive at Christ's *Second Advent*,—"The Lord himself shall descend from heaven . . . and *the dead* in Christ *shall rise first; then we which are*

alive and remain shall be caught up together with them in the clouds." (1 Thess. iv. 16, 17).

A final judgment is necessary, to "vindicate God's moral government before men and angels."

Reasons why Christ will be our judge:—

1. "*That all men should honour the Son*, even as they honour the Father." (John v. 23).
2. "*Because He is the Son of* Man." (John v. 27), and consequently,—
   (1.) We can stand in His presence,—which we could not do were God, unveiled in humanity, to be our Judge.
   (2.) As He has been "tempted in all points like as we are," and is "touched with the feeling of our infirmities,"—He will be able to weigh justly and mercifully our motives and actions.

This judgment will be:—

1. Righteous:—"He will judge the world *in righteousness.*" (Acts xvii. 31).
2. Founded on—
   (1.) Our thoughts,—
   "The Lord . . . will make manifest *the counsels of the hearts.*" (1 Cor. iv. 5).
   (2.) Our words,—
   "*Every idle word* that men shall speak, they shall give account thereof in the day of judgment." (Matt. xii. 36).
   (3.) Our deeds,—
   "We must all appear before the judgment seat of Christ; that every one may receive *the things done in his body.*" (2 Cor. v. 10).
3. Final,—
   "These, (*i.e.* the wicked), shall go away into *everlasting punishment;* but the righteous into *life eternal.*" (Matt. xxv. 46).

The following Parables of Christ *illustrate His Second Advent, and* the *Judgment:—*

The Ten Virgins. (Matt. xxv. 1–13).
The Talents. (Matt. xxv. 14–30).
The Pounds. (Luke xix. 12–27).

(*An account of the last Judgment is given in* Matt. xxv.

31-46, and in Rev. xx. 11-15; *both should be carefully read*).

The meaning of this Article is, in brief,—"I believe that, at the end of the world, Christ will return from Heaven, in human form,—that the dead will be raised, and that He will judge them, and those who are alive at His coming, according to their "works done in the body."

Nicene Creed,—"And (I believe that) He shall come again *with glory* to judge both the quick and the dead."

It adds to the Articles concerning Christ,—"*Whose Kingdom shall have no end.*" This was added to combat the heresy that, after the judgment, the Son would be absorbed into the Father, and so cease to be a distinct Person.

In Paul's writings there are two fragments of Creeds, embracing most of the foregoing Articles concerning Christ:—

1. "Christ died for our sins according to the Scriptures; . . . He was buried; . . . He rose again the third day according to the Scriptures." (1 Cor. xv. 3, 4).
2. "God was manifested in the flesh, justified in the spirit, (*i.e.* by the Resurrection), . . . received up into glory." (1 Tim. iii. 16.)

Article VIII.

"I believe in the Holy Ghost,"—

"The grace of the Lord Jesus Christ, and the love of God, and the communion of *the Holy Ghost*, be with you all." (2 Cor. xiii. 14).

Ghost = Spirit,—from the Anglo-Saxon *Gast*.

Holy,—because He sanctifies, or *makes* holy,—

"God hath from the beginning chosen you to salvation *through sanctification of the Spirit.*" (2 Thess. ii. 13).

That the Holy Spirit is A PERSON appears from:—

1. The personal pronoun being applied to Him in Scripture,—
   "I will send *Him* unto you." (John xvi. 7).
2. His being represented as doing personal actions, *e.g.*,—
   (1.) He *strengthens* and *teaches*,—
   "The *Comforter*, (= strengthener), which is the Holy Ghost . . . shall *teach* you all things." (John xiv. 26).

(2.) He *helps* us in prayer,—

"The Spirit also *helpeth our infirmities;* for we know not what we should pray for as we ought." (Rom. viii. 26).

(3.) He *regenerates*,—

"The washing of regeneration, even *the renewing of the Holy Ghost.*" (Tit. iii. 5).

3. His being represented as having personal feelings, *e.g.*,—

(1.) He *loves*,—

"I beseech you for *the love of the Spirit.*" (Rom. xv. 39).

(2.) He *can be grieved*,—

"*Grieve not the Holy Spirit* of God." (Eph. iv. 30).

The meaning of this Article is, in brief,—"I believe that there is a Third Person in the Trinity,—the Holy Spirit,—who sanctifies "the elect people of God,"—and I "put my whole trust in Him."

The doctrine of the Holy Spirit is very meagrely set forth in the *Apostles' Creed:* it will be necessary, therefore, to explain the corresponding fully-expressed Article in the Nicene Creed, which is,—"And I believe in the Holy Ghost, *The Lord, and* (the) *Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.*"

The Lord, who with the Father and the Son together is worshipped and glorified.—

This is a distinct assertion of the *Divinity of the Holy Spirit.*

That the Holy Spirit is God appears from the facts that:—

1. The *attributes of God* are given to Him in Scripture, *e.g.*,—

Omniscience,—"The Spirit *searcheth all things.*" (1 Cor. ii. 10).

2. The *acts of God* are represented as being done by Him, *e.g.*,—

He aided in Creation,—"The Spirit of God *moved on the face of the waters.*" (Gen. i. 2).

3. He *can be blasphemed*,—
   "*The blasphemy against the Holy Ghost* shall not be forgiven unto men." (Matt. xii. 31).
4. *Prayer is offered* to Him, *e.g.*,—
   "The grace of the Lord Jesus Christ, &c.," (quoted before).
5. Christ directed the Apostles to *baptize into the name of "the Holy Ghost,"* as well as into that of "the Father," and of "the Son."

The Giver of Life.—

1. He gives *natural* life,—
   (1.) He helped in the work of Creation.
   (2.) He raises the dead,—
   "*He* that raised up Christ from the dead *shall* also *quicken your mortal bodies by His Spirit* that dwelleth in you." (Rom. viii. 11).
2. He gives *spiritual* life,—
   "Except a man be *born* of water, and *of the Spirit*, he cannot enter into the kingdom of God." (John iii. 5).

Who proceedeth from the Father and the Son.—

"The Comforter, which is the Holy Ghost, *whom the Father will send.*" (John xiv. 26).

"The Comforter . . . *whom I will send* unto you." (John xv. 26).

(This promise was fulfilled on the Day of Pentecost, as related in Acts ii. In commemoration of the Outpouring of the Holy Spirit on that day, the Church celebrates *Whit Sunday*).

Who spake by the Prophets.—

"The prophecy came not in old time by the will of man; but holy men of God spake *as they were moved by the Holy Ghost.*" (2 Pet. i. 21).

To sum up *the Offices of the Holy Spirit*:—He gives natural and spiritual life,—inspired prophecy,—regenerates, helps, strengthens, teaches, and sanctifies "the elect."

We have now expressed a belief in there being three separate persons in the Godhead,—that is, we have declared *the doctrine of the Trinity in Unity.*

This doctrine is set forth, also, in—

1. *The Litany*,—in which we invoke separately each of the three Persons, and then call upon them collectively, "*O holy, blessed, and glorious Trinity, three Persons and one God.*"
2. *The Athanasian Creed*,—We worship *one God in Trinity, and Trinity in Unity*, . . . And in this Trinity none is afore, or after, other: none is greater, or less than, another; But the whole three Persons are co-eternal together: and co-equal."

Proof of the Doctrine of the Trinity.

At Christ's Baptism there were present together the Father, the Son, and the Holy Spirit,—

"And *Jesus*, when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw *the Spirit* of God descending like a dove, and lighting upon Him; and, lo, *a voice from heaven, saying*, '*This is my* beloved *Son*, in whom I am well pleased.'" (Matt. iii. 16, 17).

Article IX.

(I believe in) "the Holy Catholic Church; (and) the Communion of Saints."

This Article naturally follows the last one, since it is in the Church that the Spirit of God chiefly operates.

The Holy Catholic Church.—

Church = *the Lord's House*, (being God's peculiar dwelling-place).

The word in the Greek, rendered '*Church*,' is '*Ecclesia*' = "an assembly of persons called out from among others by the voice of a herald."

The Church is the whole assembly of believers, called out from the rest of mankind, by the voice of Christ, the Good Shepherd, to serve Him on Earth, and be glorified with Him in Heaven.

The Church on earth is called *The Visible Church*, or *Church Militant* (=*fighting*).

It will be the *Church Triumphant*, when, at the Last Day, Christ shall "accomplish the number of His elect," and take them with Him into Glory.

(The 19th Article of Religion thus defines the Visible Church :—

"The Visible Church of Christ is a Congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly administered according to Christ's ordinance").

(The Church was founded on the Day of Pentecost, and at first included 120 members; on the same day, there were added to it 3000 converts of Peter).

Holy.—The Church is *holy*, because,—

1. Its founder, Christ, is holy.
2. It is the abode of the Holy Spirit.
3. Its members are sanctified by the Spirit.

In the visible Church there will always be those who are not really Christians; Christ shows this in the parables of the *Tares and the Wheat*, and the *Draw Net*.

These false professors are holy in one sense,—*they are separated from the world by outward consecration:* but *they do not belong to the Holy Catholic Church, to which the Creeds refer, because they are not inwardly sanctified.*

Catholic = *universal.*

The Church is *Catholic*, because it is meant to include *all mankind*,—

"Go ye therefore, and teach, (= disciple), *all nations*, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19).

The *Jewish Church* was not Catholic, because it *was for only one nation.*

The *Romish Church* is not Catholic, because, even if its doctrines were orthodox, it would be *only one branch of the Universal Church.*

The Communion of Saints.—

This is *the First Privilege* of Members of the Holy Catholic Church.

Saints, (Lat. *sancti*), = persons sanctified, or set apart, —*i.e.*, the true members of the Holy Catholic Church, whether on earth, or "departed this life."

That dead Christians have part in the Communion of the Saints is clear,—

"Ye are come . . . *to the* general assembly and *church* of

the first-born, which are written *in heaven*,—to *the spirits of just men made perfect.*" (Heb. xii. 22).

Communion = fellowship, intercourse.

The Communion of Saints is with :—

1. The Father,— }
2. The Son,— }

"Our fellowship is with *the Father, and with His Son* Jesus Christ." (1 John i. 3).

3. The Holy Spirit,—

"The *communion of the Holy Ghost* be with you all." (2 Cor. xiii. 14).

4. Angels,—

"*Ye are come . . . to* an innumerable company of *angels.*" (Heb. xii. 23).

"Are they not all ministering spirits, sent forth to *minister for them who shall be heirs of salvation?*" (Heb. i. 14).

5. One another.—They have "one Lord, one faith, one baptism," (Eph. iv. 5), and a common hope of immortal glory.

(In the case of the Church on earth there is also communion of worship, and of rites).

The meaning of this Article is, in brief,—"I believe that all Christians throughout the world, together with those 'departed this life,' form an assembly of persons called out of the world, and sanctified by the Holy Spirit :—and that, through a common faith in Christ, they have fellowship with God, Angels, and one another."

Nicene Creed,—"And I believe *one* Catholic *and Apostolic* Church."

The Church is called *Apostolic*, because founded by the Apostles, and believing the doctrines they taught.

* The *Latin* Nicene Creed has "*holy*" before "Catholic and Apostolic." This has always been omitted in the English Church.

Article X.

(I believe in) "the Forgiveness of Sins,"—

"If we confess our sins, He is faithful and just *to forgive us our sins.*" (1 John i. 9).

This is the *Second Privilege* of the Church.

Sins.—Sin is disobedience to God's expressed Will,—"*Sin is* the *transgression of law.*" (1 John iii. 4).

Adam and Eve sinned first. In consequence, all their posterity are tainted with an inclination to disobedience, which is called *Original Sin;* and every instance of disobedience is *actual sin.* All who have passed the age of infancy have committed actual sin, and, consequently, are under the penalty of eternal death,—

"All have sinned, and *come short of the glory of God.*" (Rom. iii. 23).

(Sins are classed in the *General Confession* under two heads,—*Sins of Omission* and *Sins of Commission,*—

"We have left undone those things which we ought to have done; And we have done those things which we ought not to have done").

Forgiveness.—

Forgiveness of Sins signifies the same as *Justification,* and includes:—

1. Pardon for all past offences,—
   "Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for *the remission of sins that are past.*" (Rom. iii. 25).
2. Being "accounted righteous before God,"—
   "He hath made Him to be sin for us, who knew no sin; that *we might be made the righteousness of God in Him.*" (2 Cor. v. 21).
3. The final reward that only perfect obedience could merit,—
   "The *gift of God is eternal life through Jesus Christ our Lord.*" (Rom. vi. 23).

This Justification is the result of the *Atonement,* made by Christ, on the Cross,—

"We have redemption *through His blood,* the forgiveness of sins." (Eph. i. 7).

Forgiveness of Sins, or Justification, becomes ours, on two conditions:—

1. Repentance,—
   "*Repent* . . . that your sins may be blotted out." (Acts iii. 19).

2. Faith.—

"Therefore, *being justified by faith*, we have peace with God." (Rom. v. 1).

This is expressed in the *Absolution*,—"Almighty God . . . pardoneth and absolveth all them that *truly repent*, and *unfeignedly believe* His holy Gospel."

The meaning of this Article is, in brief,—"I believe that the guilt and punishment of disobeying God's Law are remitted, that we are accounted righteous, and that we shall receive the reward of obedience, through the merits of Christ, —provided we repent, and believe in Him."

Nicene Creed,—"I *acknowledge one Baptism for* the remission of sins,"—

"The baptism of repentance *for the remission of sins*." (Luke iii. 3).

Article XI.

(I believe in) "the Resurrection of the Body,"—

"The hour is coming in the which *all that are in the graves* shall hear His voice, and *shall come forth*." (John v. 28, 29).

This is the *Third Privilege* of the Church.

All men will be raised. But only to the Saints will this be a *privilege*, since they will then enter on "eternal joy," while the wicked will be "cast into Hell."

Body.—In the *Baptismal Creed*, and in the *Service for the Visitation of the Sick*, the word '*flesh*' is employed, instead of '*body*.'

The resurrection body will be the same, in form, as the one buried, for—

1. The Judgment will follow the Resurrection,—and we must answer for our deeds in that body in which they were done.
2. Christ, after His resurrection, bore the same form, for He showed the Apostles His wounded hands and feet, and bade Thomas thrust his hand into His side.

But some great and glorious change passes upon this body, when it enters Heaven. For:—

1. Paul teaches us,—"That which thou sowest, thou sowest not that body that shall be. . . . So also is the resurrection of the dead. It is sown in cor-

ruption; it is *raised in incorruption:* it is sown in dishonour; it is raised *in glory:* it is sown in weakness; it is raised *in power:* it is sown a natural body; it is raised *a spiritual body.* . . . As we have borne the image of the earthy, *we shall* also *bear the image of the heavenly.* . . . Flesh and blood cannot inherit the kingdom of God." (1 Cor. xv. 37, 42, 43, 44, 49, 50).

2. Christ showed Himself at the Transfiguration in a glorified body,—and He "shall *change our vile body,* that it may be fashioned *like unto His glorious body.*" (Phil. iii. 21).

The meaning of this Article is, in brief,—"I believe that the bodies of all the dead shall be raised, and re-united with their spirits,—and that the human forms of the Saints will, after the Judgment, enter Heaven in a glorified form."

The corresponding Article in the Nicene Creed, is,—"And I look for the Resurrection of the dead."

Article XII.

"And" (I believe in) "the Life Everlasting,"—

"The righteous" shall go away "into *life eternal.*" (Matt. xxv. 46).

This is the *Fourth,* and crowning, *Privilege* of the Church.

Life = the glory and bliss of Heaven.

It is called *life,* in opposition to the everlasting misery of the wicked, which is a *death* from the presence of Christ, and the happiness of Paradise.

This life becomes ours, in assurance, on earth,—"He that heareth my word, and believeth on Him that sent me, *hath* everlasting life." (John v. 24).

Of the happiness of heaven we can form some idea from the following passages:—

"There remaineth therefore *a rest,* (= *a Sabbath-keeping*), to the people of God." (Heb. iv. 9).

"Enter thou into the *joy* of thy Lord." (Matt. xxv. 21).

"There shall be *no* more *death,* neither *sorrow,* nor *crying,* neither shall there be any more *pain,* (= *wearying labour*). . . . The Lord God Almighty and the Lamb are the temple of it." (Rev. xxi. 4, 22).

"And there shall be *no night* there." (Rev. xxii. 5).

"They shall *hunger no more, neither thirst* any more; *neither* shall *the sun light on them, nor any heat.*" (Rev. vii. 16).

The meaning of this Article is, in brief,—"I believe that the Saints shall live for ever amidst the glory and bliss of Heaven."

The corresponding Article in the Nicene Creed, is,—"And (I look for) the life of the world to come."

These Creeds end with '*Amen*,' which means '*Truly*.' At the end of this Creed it = "I *truly* believe all these Articles."

EXPOSITION OF THE ATHANASIAN CREED,

(*the Creed to be learned perfectly*).

This Creed is called, also, the *Quicunque*,—because commencing in Latin, "*Quicunque vult.*"

It was formerly sung. It is still read, or chanted, antiphonally,—its structure being strictly on the model of Hebrew choral poetry.

"*Whoever* will *be saved*,"—in the Latin, "*Quicunque* vult *salvus esse*" = "*Whoever* desires *to be saved.*"

"*Before all things it is necessary that he hold the Catholick Faith*,"—does not mean that Faith is more necessary than Good Works; but that the former must precede, and lead to, the latter.

"*Trinity*."—This term was first applied to the Godhead by Theophilus, Bp. of Antioch, 570 A.D.

"*Trinity in Unity*,"—an expression as old as the 4th Century, at least.

"*Neither confounding the Persons*."—This is directed against the heresy of Sabellius, who taught that *Father, Son*, and *Holy Ghost* were only three different aspects under which one Divine Essence was revealed to man.

"*Confounding*," (Lat. *con-fundo*), = *co-mingling into one.*

"*Nor dividing the substance*,"—directed against the heresy of Arius, who taught that the Son was *not* of the same substance with the Father.

The two verses, "And the Catholick Faith is this: . . . nor dividing the substance," are explained, amplified, and illustrated, in the 24 verses following, down to, "He therefore that will be saved: must thus think of the Trinity."

"*Incomprehensible,*"—in the Latin version, *Immensus* = *that cannot be measured.*

"*Incomprehensible,*" (Lat. *In,* and *com-prehendo*),—originally meant, not *beyond the power of the understanding,* but *that which cannot be contained within bounds.*

"*And yet they are not three eternals: but one eternal.*"

"*They are,*" is not in the original, and detracts from the force of the sentence.

It has been urged against this Article that as there are three *Persons* in the Godhead, and each Person is eternal, they *are* "three eternals;" but it must be remembered that the Creed is intended here to declare that there are not three eternal GODS.

"*The Christian verity,*"—the Scriptures. "*Verity*" = truth.

"*The Catholic religion,*"—the general voice of the Church.

"*The Son is of the Father alone,*"—*i.e.,* unlike the Holy Ghost, who is "of, (= from), the Father" *and the Son.*

"*None is afore or after other,*"—*i.e.,* "in duration and dignity." It does not refer to—

1. *Office,*—for the Son and Spirit hold inferior offices, or to
2. *Order,*—for the Father is first, the Son second, and the Spirit third.

"*Must thus think,*"—should be, "*Let him thus think:*" (Lat. "*Ita sentiat.*")

"*Perfect God,*"—*i.e.,* not the *im*perfect, inferior being represented by Arius.

"*Perfect God and perfect man: of a reasonable soul and human flesh subsisting.*" This Article is in opposition to Apollinaris, who taught that Christ had a human body, but that the Logos occupied in Him the place of a rational soul.

"*For as the reasonable soul and flesh is one man: so God and man is one Christ.*"—This is not meant as a declaration that the union of the two natures in Christ is *like* that of soul and body in ourselves; "but, in order to reconcile us to that Divine mystery, we are reminded of one of the mysteries of our own being, which, though incomprehensible, is perfectly familiar to us."

The analogy here is, (like most of the phraseology of this Creed), taken from St Augustine.

"*Except a man believe* faithfully,"—in the Latin, "*fideliter* ac firmiter." The Reformers left *firmiter* untranslated, in

order that they might not pass sentence on "intellectual vacillation," though condemning "presumptuous rejection," with regard to the Articles of this Creed.

Objections to the Athanasian Creed.—Many good and learned men wish to see this Creed banished from the Service Book. They base their objections on *two grounds*:—

1. *That the Creed is unintelligible to the majority of our congregations.*

This objection is baseless. The Formula was drawn up to meet certain heresies, then rife, concerning the Trinity, and the union of God and man in our Lord. Naturally, then, it will be found obscure by all who are not acquainted with those heresies. And, consequently, this ignorance, for which the Church is in no way responsible, is not only no argument *for* laying "aside a bulwark which has been instrumental in protecting the Church against a set of opinions at one time very prevalent, *and even now by no means extinct;*" but is positively a strong ground *against* doing so, for if most Christians are ignorant of these heresies, *they* certainly can offer no defence against them, and, therefore, it is all the more necessary that such safeguard should be found in the formularies of the Church herself.

2. *That it is presumptuous, inasmuch as it attempts to explain incomprehensible doctrines.*

This objection is also, without foundation, for the Creed "is *itself a protest against* the *presumptuous definitions* which had been already hazarded; and *it is only for the purpose* of *rebutting them* that it has recourse to any positive statement of doctrine."

3, (and most loudly urged). *That the so-called "damnatory clauses,"* (i.e., *those in which it is declared that they who do not "hold the Catholick Faith" concerning the Trinity, and the union of the two natures in Christ, "shall perish ever lastingly," or "cannot be saved"*), *are utterly unjustifiable,*—for, though a Church has a perfect right to decide upon her own doctrines, and though she may consider them Scriptural, it is neither Christian nor sensible, but an arrogant assumption of infallibility, and an exhibition of cruel bigotry, to commit to everlasting perdition those who think differently from herself.

The answers generally given to this objection seem singularly weak. They are these:—

(1.) The explanation of the Bishops appointed, to revise the Prayer-Book, in 1689. They drew up a rubric declaring that "The condemnatory clauses are to be understood as relating only to those who *obstinately deny the substance of the Christian Faith.*"

This explanation, however, fails to meet the difficulty, for if the Church of England has no right *at all* to promulgate these assertions, no exception can be allowed in the case of *obstinate* deniers of her doctrines.

(2.) The condemnation . . . belongs . . . not to all who cannot understand, or cannot approve, every expression in it, but only to such as deny the "Trinity in Unity." . . . "This alone is said to be 'the Catholick Faith.'"

This explanation fails on two grounds:—

a. The assertion itself is incorrect. The condemnation belongs to all who do not believe *every atom of every Article in the Creed*, for it is not only found in connection with the simple declaration of the doctrine of the Trinity, but follows the long and minute explanation of the Doctrines asserted concerning the Trinity, and Christ, (as reference to the Creed will shew).

b. Were the assertion correct, the objection that the Church has no right to prescribe doctrine to, or to judge, others, still remains unanswered, even if it be only on the *one* dogma of the Trinity that she pronounces sentence.

(3.) Our condemnation is no more hard and uncharitable than our Saviour's is at Mark xvi. 16,—"He that believeth not *shall be damned.*"

Such an argument as this is monstrous: for it makes the Church's judgment as wise, and its *dictum* as powerful, as those of Christ Himself.

The simple fact of the matter is, the damnatory clauses were inserted at a time when religious toleration was unknown, and are utterly indefensible. But we need not, on their account, banish from our Service Book the whole Creed. It is a noble and masterly protest against, and *exposé* of, the heresies it combats, and the Church cannot afford, in these times of lax doctrine, to let it slip; but the objection-

able condemnation should be erased, making the Athanasian Creed what its two fellows, the *Apostles'* and *Nicene*, are,—a simple declaration of our own belief, as members of the Church of England, with no reference whatever to the creed of any other sect, or individual.

THE PRAYERS.

This portion of Morning Prayer consists of the *Lesser Litany*,—the *Lord's Prayer*,—the *Versicles*, or *Suffrages*,—the three *Collects*,—*and* the *Intercessions*.

These are prefaced by the *Mutual Salutation*, and the minister's *Exhortation to Prayer*.

1. The Salutation :—

Minister. "The Lord be with you."

Ans. "And with *thy* spirit."

This Salutation marks the change from the Praises, Lessons, and Profession of Faith, to Prayer,—just as the Mutual Exhortation,

Min. "Praise ye the Lord."

Ans. "The Lord's name *be* praised,"

indicates the transition from the Introduction, to the Praises.

This touching commendation of one another to God's care and blessing has been a custom of the Church from the earliest ages, and is believed to have been handed down by the Apostles.

It is to be pronounced by minister, and people, while still standing.

This Versicle, and its Response, seem to be founded on *Ruth* ii. 4,—"And, behold, Boaz came from Bethlehem, and said unto the reapers, '*The Lord be with you.*' And they answered him, '*The Lord bless thee.*'"

2 *Thess.* iii. 16,—"*The Lord be with you* all."

Gal. vi. 18,—"The grace of our Lord Jesus Christ *be with your spirit.*"

2 *Tim.* iv. 22,—"*The Lord* Jesus Christ *be with thy spirit.*"

2. The Exhortation to Prayer :—

Min. "Let us pray"!

This Exhortation was formerly used to indicate a change from versicular, to continuous, prayer, in which cases it is still

employed in the Litany, and in the Communion-Service, (after the Commandments). It was uttered, also, by an attendant Deacon, who thus reminded the congregation that the supplications following were to be joined in by them without response,—a necessary precaution when books were few, and reading a rare accomplishment.

Now it is pronounced by the officiating minister, as an exhortation to earnest prayer, and, in the present case, "forms an introduction to the whole Office of Prayer," instead of marking the transition from one kind of supplication to another.

During the utterance of the Exhortation, minister and people alter their posture, and, "all devoutly kneeling," proceed to

3. The Lesser Litany:—

"Lord! have mercy upon us.
Christ! have mercy upon us.
Lord! have mercy upon us."

These three Versicles form a suitable prelude to Prayer, just as the Doxology does to the Praise portion of the Service.

The Western Church retained, out of reverence, the Greek form of the Lesser Litany, "*Kyrie Eleison!*" and, in the old Service Book, each versicle was thrice repeated.

These Versicles are, as a rule, always prefixed to the Lord's Prayer. This is an ancient custom, and an act of humility by which we acknowledge ourselves unworthy to address our Lord, even in His own words, "without first asking His mercy even *for our act of prayer.*" The *cases wherein the Lord's Prayer is not so prefaced* are in

1. The beginning of Morning and Evening Prayer, *because* the Confession takes the place of the Lesser Litany.
2. The Communion, Baptismal, and Confirmation Services, *because* it there constitutes a Thanksgiving.

In the present case, these Versicles serve, not only to humble us before God, but, also, in their threefold form, address each Person of the Trinity, and thus call our attention to "the object of Christian worship."

The Lesser Litany is perhaps founded on Ps. li. 1,—"Have mercy upon me, O God!"

4. The Lord's Prayer:—

Rubric:—

"*Clerks*,"—an inferior class of ministers, who might, or might not, be in Orders. They existed before, and for a short time after, the Reformation. Their duty was to assist the officiating minister in various ways, such as reading the Lessons, robing him, carrying the Holy Water before him, &c. They were the originals of our Parish Clerks.

"*With a loud voice*,"—in opposition to the practice of the Romish Church.

The Doxology is omitted in this instance. Up to the Savoy Conference, it was always omitted in the Lord's Prayer. It was then added in some few parts of the Prayer-Book. The general principle governing its use, or non-use, is, that *when the Lord's Prayer precedes other Prayers it is without the Doxology; but possesses it in all other cases.*

5. The Versicles, or Suffrages, (and Responses),—6 in number:—

Rubric:—

"*The Priest standing up.*"—This direction is based on the practice of the Romish Church, wherein the Priest kneels before the Altar during the recitation of the long prayers, and murmurs them almost inaudibly; but rises when there occur versicles, with responses, and turns to the people so that they may hear him.

Origin.—They were taken from the ancient Morning and Evening Prayer of the Church of England, into which they were originally introduced, with certain alterations, from *the Psalms*, from which source the compilers of our Liturgy restored many expressions to them.

Exposition:—

Versicle I.—Priest. "O Lord! shew Thy mercy upon us."

Ans. "And grant us Thy salvation."

"Shew us Thy mercy, O Lord! and grant us Thy salvation." (Ps. lxxxv. 7).

This versicle comprehends, in brief, and in general terms, the substance of the *Collect for the Day.*

Vers. II.—*P.* "O Lord! save the Queen."

A. "And mercifully hear us when we call upon Thee."

"O Lord! save the King; and hear us in the day when we call upon Thee." (Ps. xx. 9,—*Septuagint Version*, the Authorised Version being, "Save, Lord! let the King hear us when we call").

This anticipates in brief the *Prayer for the Queen's Majesty.*

Vers. III.—*P.* "Endue Thy ministers with righteousness."

A. "And make Thy chosen people joyful."

"Let Thy priests be clothed with righteousness: and let Thy saints sing with joyfulness." (Ps. cxxxii. 9).

Vers. IV.—*P.* "O Lord! save Thy people."

A. "And bless Thine inheritance."

(So in the *Te Deum*,—"O Lord! save Thy people: and bless Thine heritage").

"Save Thy people, and give Thy blessing unto Thine inheritance." (Ps. xxviii. 9).

Vers. III. and IV. comprehend, briefly, the *Prayer for the Clergy and People.*

Vers. V.—*P.* "Give peace in our time, O Lord!"

A. "Because there is none that fighteth for us, but only Thou, O God!"

This is not from a Psalm; but is an old Antiphon, formerly appended to the *Collect for Peace.*

The corresponding Versicle in the old services was, "Peace be within thy walls, and prosperity within thy palaces." (Ps. cxxii. 7).

This Versicle anticipates briefly the *Collect for Peace.*

The Response, here, seems, at first sight, antagonistic to the Versicle;—the latter asking for peace,—the former for conquest. But the idea implied is, simply, that God alone can grant us the victory which shall procure for us the peace we desire.

Vers. VI.—*P.* "O God! make clean our hearts within us."

A. "And take not Thy Holy Spirit from us."

"Create in me a clean heart, O God! . . . And take not Thy Holy Spirit from me." (Ps. li. 10, 11).

This Versicle comprehends briefly the *Collect for Grace.*

6. **The Collects** :—

Collect,—a terse form of prayer, addressed to God, through the merits of Christ, or to Christ Himself, and consisting of petitions for certain blessings, and the ground of asking for them, (which latter is generally included in the Invocation at the commencement of the prayer).

(Usually, *some single blessing only* is implored.)

The application of the term, "*Collect,*" to such prayers, is variously traced to the following *three sources* :—

(1.) The minister's repeating them on behalf of "a *collected* assembly of worshippers."

(2.) Their being, as a rule, "*collected* out of the portion of Scripture appointed for the Epistle, or the Gospel of the day," or out of both Epistle *and* Gospel.

(3.) Their being a *collected* epitome of the supplications previously made by the minister and the people.

(This seems the most probable origin of the word).

"*Collect*" is frequently applied, in a general sense, to *any short supplication.* Thus, the 5 brief Prayers at the end of the *Communion Service* are so termed.

The Collect for the Day is taken from the *Communion Service,* with which it thus connects the Daily office, "and thus it is a link between all the praises and prayers, and the Great Sacrifice on whose wings they are carried up to Heaven."

"Its weekly, or festival, variation, is also a constant memorial before God of the times and seasons which He Himself has ordained, both in the natural, and the spiritual, world."

The *Collect for the Day* used on the Sunday is ordered to be said daily during the succeeding week, excepting on those holydays which may occur between one Sabbath and another, and on certain other occasions. By this "daily repetition, it impresses upon the week the distinctive character of the Sunday devotions."

Origin:—

Out of the 83 Collects for the Day,

53 *are found substantially in the Sacramentary*

of Gregory VII., A.D. 590, *and in the Sarum Missal.* The majority of these are translated from Gregory alone,—some from the Missal and Gregory,—and a few from the Missal alone.

Gregory derived his Collects mostly from more ancient sources,—the chief being the *Sacramentary of Gelasius*, Bishop of Rome, 494 A.D.

(25 of the 53 are found in the Sac. of Gelasius.)

1 *is found in the Sacramentary of Gregory alone.*

2 *are found in the Sarum Missal, and in Sac. of Gel.*

1 *is found in the Sarum Missal alone.*

1 *is found in the Sarum Breviary alone.*

The date of the majority of these Collects is evidently the 5th. century, when the Pelagian heresy was rife, for they abound in acknowledgments of sinfulness, and petitions for grace.

All of these 56 Collects, excepting the one found in the Sac. of Greg. alone, and the one found in the Sar. Brev. alone, were in use in the English Church prior to 1549, when the whole of them were translated for Ed.'s First Book.

25 *were newly composed:*—

21 in 1549.

1 in 1552, (probably composed by Cosin),

3 in 1662, when, also, various alterations were made in many of those already existing.

Most of these new Collects were composed for Saints' Days, in place of those old ones, for these festivals, which consisted of intercessions addressed to Saints. The new compositions were all constructed on the model of the more ancient ones.

Remarks on the several Collects for the Day, (*each Collect to be learned*):—

1*st. Sunday in Advent*,—composed 1549,—based on the Epistle for the Day.

"*His glorious Majesty*,"—seems to be taken from the First Lesson, at Evening, according to the Old Lectionary,—for in it "the glory of His majesty" twice occurs.

2nd. S. in Ad.,—comp. 1549,—based on commencement of Epistle.

3rd. S. in Ad.,—comp. 1662,—connected with Epistle and Gospel.

4th. S. in Ad.,—found in the Sacramentaries of Gelasius and Gregory, and the Sarum Missal, from the latter of which it was expanded into its present form, with, however, the addition of "in running the race," &c., in 1662.

"*Raise up*" = *stir* up, *rouse*.

Christmas Day,—comp. 1549,—institutes an analogy between Christ's birth—and our own regeneration, and its results.

In Ed.'s 1st Book, two Communions were ordered for Christmas Day,—one to celebrate Christ's Incarnation; the other, His Eternal Sonship. Consequently there were two Collects appointed. The one we retain is that belonging to the 2nd Communion Service. This Collect for the Nativity is, by the Rubric of St. Stephen's Day, ordered to be said daily until New-Year's Eve, in addition to any other specially appointed Collects for the intervening days.

St. Stephen's Day,—originally comp. 1549; the former part, praying for faith under suffering, added, 1662,—based on the Epistle.

St. John the Evangelist's Day,—found in Gregory's Sac., and the Sarum Missal,—based upon the Evangelist's constant references, in his Gospel, to Christ as "the light."

Innocents' Day,—found in Sac. of Gel., and Greg., and Sar. Miss.,—connected with the Gospel, and Epistle,—instituting an analogy between the glorifying of God by the Innocents in their death—and by us, after the killing of "vices in us."

Sunday after Christmas Day,—the same Collect as on Christmas Day,—based upon the Gospel, and the Epistle.

Circumcision of Christ,—found in the Sac. of Greg., as a Benediction,—connected with Epistle, and Gospel, and praying, analogically, for "the true Circumcision of the Spirit."

This Collect is, by the Rubric for the Day, ordered to be used "every day after, unto the Epiphany."

Epiphany,—found in Sac. Greg., and Sar. Miss.,—connected with Gospel, and praying, analogically, that we may be guided by "faith," "to the fruition of" the "glorious Godhead" in Heaven, as the Magi were, by a star, led to Christ.

1*st. Sunday after the Epiphany*,—found in Sac. Greg., and Sar. Miss.,—connected with Epistle, and Gospel.

2*nd. S. after Epiph.*,—found in Sac. Greg., and Sar. Miss.,—connected with Epistle.

3*rd. S. after Epiph.*,—found in Sac. Greg., and Sar. Miss.,—connected with Epistle, and Gospel.

4*th. S. after Epiph.*,—found in Sac. Greg., and Sar. Miss.,—altered, 1662,—connected with Gospel.

5*th. S. after Epiph.*,—found in Sac. Greg., and Sar. Miss.,—connected with Gospel.

6*th. S. after Epiph.*,—comp. 1662,—based on Epistle, and Gospel. Before 1662, the Collect for the 5th. Sunday was repeated.

Septuagesima,—Sac. Greg., and Sar. Miss.,—not connected with Epistle, or Gospel; but penitential in tone, and therefore suitable in preparation for Lent.

Sexagesima,—Sac. Greg., and Sar. Miss.,—penitential in tone, and connected with Epistle.

Quinquagesima,—comp. 1549, and then beginning "O Lord! which dost teach," which was altered to its present form, 1662,—based upon Epistle.

The old Collect for *Quinquagesima* was rejected by the compilers of 1549, because it referred to auricular confession.

Ash Wednesday,—chiefly comp. 1549; the commencement, however, being taken from the Service for the *Benediction of the Ashes*, in the Sarum Missal,—based on Epistle, and Gospel.

The Rubric for the Day appoints this Collect to be said "every day in Lent, after the Collect appointed for the Day."

1*st. Sunday in Lent*,—comp. 1549, probably in imitation of a similar one in the Missal of St. Ambrose,—connected with

Epistle, and Gospel, and praying, analogically, that, as Christ did fast, and overcome, so "our flesh" may be "subdued to the Spirit," that "we may ever obey," &c.

The old Collect for this day was set aside by the compilers, because it appeared to ascribe efficacy to Fasting, and Works.

(The Collects for all the Sundays in Lent, have a suitably penitential tone).

2nd. S. in L.,—Sac. Greg., and Sar. Miss.,—connected with Epistle, and with Evening First Lesson in Old, and 2nd. optional First Lesson in New, Lectionary.

3rd. S. in L.,—Sac. Greg., and Sar. Miss.,—no special connection.

4th. S. in L.,—Sac. Greg., and Sar. Miss.,—connected with Epistle, Gospel, and First Lessons, (in both Lectionaries).

5th. S. in L.,—Sac. Greg., and Sar. Miss.,—no special connection.

6th. S. in L.,—Sac. Gel., Sac. Greg., and Sar. Miss.,—connected with Epistle, and Gospel.

Good Friday,—3 Collects appointed.

1st. Collect,—Sac. Greg., and Sar. Miss.,—connected with Epistle, and Gospel.

2nd. Collect,—Sac. Gel., Sac. Greg., and Sar. Miss.,—connected with Epistle.

3rd. Collect,—Sac. Gel., Sac. Greg., and Sar. Miss.,—connected with Epistle.

In the Sarum Missal, 9 Collects were appointed for Good Friday. Our present 1st., and 2nd., Collect, were translated from the first two of these 9, and our 3rd. was compiled from three of the remaining 7,—viz. those for Heretics, Jews, and Pagans.

Easter Even,—comp. (on the model of that in the Scotch Prayer-Book), 1662, before which there was no Collect in our Service-Book for this day, although an Epistle, and Gospel, were appointed in 1549, when the Collect of the Missal was omitted, because it referred, superstitiously, to Baptism, and to blessing the new fire to be used in the church.

Easter Day,—Sac. Gel., Sac. Greg., and Sar. Miss.,—connected with Epistle, and Gospel.

In the Prayer-Book of 1549, another Collect, translated from the Sar. Miss., preceded that for the day; but was omitted, 1552.

In the Book of 1549, also, a 2nd. Communion was ordered, the Collect at which was the same as that for 1*st. Sunday after Easter.*

1*st. S. after Easter*,—comp. 1549,—based upon the Seasons just passed, and praying, analogically, that we may "put away the leaven of malice," &c.

2*nd. S. after Easter*,—comp. 1549,—based on the Epistle, and Gospel.

"*An ensample*," &c.,—borrowed from the Epistle; "Christ also suffered for us, leaving us *an example*."—("*Ensample*" is from the *Fr.*, "*example*," from the Lat.).

"*Ensample*" was changed to "*example*," in 1552; but restored, 1604.

"*Endeavour* ourselves."—"*Endeavour*," followed by a Reflexive Pronoun, is used in the *Preface to Confirmation*, and in the *Ordination Services*. It was proposed, in 1689, to omit the pronoun in these places, as the expression was out of date.

3*rd. S. after Easter*,—Sac. Gel., Sac. Greg., and Sar. Miss.,—connected with Epistle, and suitable for newly-baptized persons, who, on the 1*st. S. after Easter*, were accustomed to lay aside their chrisoms.

4*th. S. after Easter*,—Sac. Gel., Sac. Greg., and Sar. Miss.,—began, in 1549, "Almighty God! *which dost make the minds of all faithful men to be of one will*, grant," &c.: which was altered, at the last Revision, to its present form, owing to the dissensions of the times.

5*th. S. after Easter*,—Sac. Gel., Sac. Greg., and Sar. Miss.,—a suitable encouragement to the following Rogations.

Ascension Day,—Sac. Gel., Sac. Greg., and Sar. Miss.,—connected with Epistle, and praying, analogically, that, as Christ has ascended, so "we may also, in heart and mind, thither ascend," &c.

Sunday after Ascension Day,—taken from an Antiphon for Vespers on this Day, in the Sar. Miss.,—connected with the Gospel.

"The translation loses something of the point of the original, by being addressed to the Father, instead of the Son,"—"*King of Glory*," being the prophetic title of Christ in Ps. xxiv., and "*Leave us not comfortless*," referring to our Lord's own promise in Jno. xiv. 18, "*I will not leave you comfortless.*"

Whit-Sunday,—Sac. Greg., Sar. Miss., (from which it is translated),—connected with Epistle, and Gospel.

"This Collect was used daily at *Lauds*, before the Reformation."

Trinity Sunday,—Sac. Greg., and Sar. Miss., (whence it is translated),—underwent an alteration of the termination, 1662,—connected with Epistle.

This Collect was used in the Daily Service, before the Reformation.

"*In the power of the Divine Majesty to worship the Unity*,"—*i.e.*, to worship the Three Persons as one and equal in Divine Power and Majesty.

1*st. S. after Trinity*,—Sac. Gel., and Greg., and Sar. Miss.;—no special connection.

2*nd. S. after T.*,—Sac. Gel. and Greg., and Sar. Miss., a new translation made, 1662,—no special connection.

3*rd. S. after T.*,—Sac. Greg., and Sar. Miss.,—alterations, 1662,—connected with Epistle.

4*th. S. after T.*,—Sac. Greg., and Sar. Miss.,—connected with Epistle, and Gospel.

5*th. S. after T.*,—Sac. Greg., and Sar. Miss.,—slight alteration, 1662,—no special connection.

6*th. S. after T.*,—Sac. Gel., and Greg., and Sar. Miss.,—alterations, 1662,—no special connection.

7*th. S. after T.*,—Sacs. Gel., and Greg., and Sar. Miss.,—connected with Epistle.

8*th. S. after T.*,—Sac. Gel., and Greg., and Sar. Miss., —alteration, 1662,—no special connection.

9*th. S. after T.*,—Sac. Gel., and Greg., and Sar. Miss., —alteration, 1662,—connected with Epistle.

10*th. S. after T.*,—Sac. Gel., and Sar. Miss. (whence translated),—no special connection.

11*th. S. after T.*,—Sac. Gel., and Greg., and Sar. Miss, —alteration, 1662,—no special connection.

12*th. S. after T.*,—Sac. Gel., and Greg., and Sar. Miss., —alteration, 1662,—no special connection.

13*th. S. after T.*,—Sac. Gel., and Sar. Miss., (whence translated),—alteration, 1662,—no special connection.

14*th. S. after T.*,—Sac. Gel., and Greg., and Sar. Miss., —no special connection.

15*th. S. after T.*,—Sac. Gel., and Greg., and Sar. Miss., —no special connection.

16*th. S. after T.*,—Sac. Gel., and Greg., and Sar. Miss., —alteration, 1662,—no special connection.

17*th. S. after T.*,—Sac. Greg., and Sar. Miss.,—connected with Epistle.

"*Prevent*" = *go before*, (the *literal meaning* of the Latin).

18*th. S. after T.*,—Sac. Gel., and Greg., and Sar. Miss., —alteration, 1662,—no special connection.

19*th. S. after T.*,—Sac. Gel., and Greg., and Sar. Miss., —alteration, 1662,—connected with Epistle.

20*th. S. after T.*,—Sac. Gel., and Greg., and Sar. Miss., —alteration, 1662,—connected with Epistle, and Gospel.

21*st. S. after T.*,—Sac. Gel., and Greg., and Sar. Miss., —no special connection.

22*nd. S. after T.*,—Sar. Miss., (whence translated),—connected with Epistle.

23*rd. S. after T.*,—Sac. Greg., and Sar. Miss.,—alteration, 1662,—no special connection.

24th. S. after T.,—Sac. Greg., and Sar. Miss.,—alteration, 1662,—connected with Gospel.

25th. S. after T.,—Sac. Greg., and Sar. Miss.,—no special connection.

The **Rubric**, following this Collect, directs that,—

"If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent."

St. Andrew's Day,—comp. 1552,—founded on Gospel, and praying, analogically, that, as Andrew obediently followed Christ, when called of Him, we, "being called by" His "holy Word, may forthwith give up ourselves," &c.

St. Thomas the Apostle,—comp. 1549,—founded on Gospel.

The Conversion of St. Paul,—Sac. Greg., and Sar. Miss.,—partly composed, and partly borrowed from the Missal, 1549; altered, 1662,—based on Epistle.

The Presentation of Christ in the Temple, or *The Purification of St. Mary the Virgin*,—Sac. Greg., and Sar. Miss.,—founded on Gospel, and praying, analogically, that, as Christ was "presented in the Temple," so we may be presented to God, by Christ.

St. Matthias's Day,—comp. 1549,—based on Epistle.

The Annunciation,—Sac. Greg., and Sar. Miss.,—connected with Gospel.

St. Mark's Day,—comp. 1549,—no special connection.

St. Philip and St. James's Day,—comp. 1549; altered, 1662,—based upon Epistle, and Gospel.

St. Barnabas the Apostle,—comp. 1549,—founded on Epistle.

St. John Baptist's Day,—comp. 1549; altered, 1662,—founded on Epistle, and Gospel.

St. Peter's Day,—comp. 1549,—founded on Epistle, and Gospel.

"*The crown of everlasting glory*,"—taken from 1 Pet. v. 4, —"*A crown of glory that fadeth not away.*"

St. James the Apostle,—comp. 1549, — based on Epistle, and Gospel.

St. Bartholomew the Apostle,—Sac. Greg., and Sar. Miss.,—partly composed, 1549, and partly taken from the Missal,—no special connection.

St. Matthew the Apostle,—comp. 1549,—based on Gospel.

St. Michael, and All Angels,—Sac. Greg., and Sar. Miss.,—founded on Epistle, and Gospel.

St. Luke the Evangelist,—comp. 1549; altered, 1662, —connected, remotely, with Epistle, and Gospel.

St. Simon and St. Jude, Apostles,—comp. 1549; altered, 1662,—no special connection, the only link being that the Epistle is from *Jude*.

All Saints' Day,—comp. 1549; altered, 1662,—based on Epistle, and Gospel.

The Second Collect, for Peace, (*to be learned*).

This Collect is found, in a more condensed form, in the Sac. of Gelasius, and of Gregory, and has been used in the English Church more than 1200 years.

It is admirably suitable for the commencement of the day, before we go forth, and encounter temptation, in our intercourse with the world.

Rubric:—

Directs it to be said, in this place, daily "throughout all the year; . . . all kneeling."

Analysis:—

1. *The Invocation*,—"O God! who art the Author . . . perfect freedom."

2. *The Petition*,—"Defend us . . . . power of any

adversary, through the might of Jesus Christ our Lord. Amen."

This Petition includes the Church Militant, and each individual Christian.

The close connection, (pointed out on p. 117), between the *Invocation*, and the *Petition*, or Petitions, of Collects generally, is well seen in this *Collect for Peace*:—

1. We pray God to "*defend us . . . in all assaults of our enemies; that we . . . may not fear the power of any adversaries*,"—because
   He is "*the Author of Peace*, and *Lover of Concord*."
2. Our "*surely trusting in*" *His* "*defence*,"—is because
   "*In knowledge of*" Him, "*standeth our eternal life*."
3. We profess ourselves to be His "*humble servants*,—because
   His "*service is perfect freedom*."

Exposition:—

This Collect is for *outward* peace.

"*The Author of Peace*,"—"God is not the author of confusion, but of peace." (1 Cor. xiv. 33).

"*In knowledge of whom standeth our eternal life*,"—"This is life eternal, that they might know Thee, the only true God," &c. (Jno. xvii. 3).

The same idea is expressed in the commencement of the *Collect for St. Philip and St. James's Day*,—"O Almighty God! whom truly to know is everlasting life."

The Latin is, "Quem nôsse vivere" (est).

"*Standeth*" = consists. So in Article IX.,—"Original Sin *standeth* not in the following of Adam."

"*Whose service is perfect freedom*,"—in the Latin, "Cui servire regnare est."

"*Through the* might."—Asking for protection from our outward foes, we naturally seek it through the might of Christ.

The Third Collect, for Grace, (*to be learned*).

This Collect is found in the Sac. of Gel., and Greg., and has been in use in the British Church as long as the preceding one.

It formerly concluded the Morning Service.

Rubric.—Directs it to be said daily "throughout all the year; . . . all kneeling."

Analysis.:—

1. *The Invocation*,—"O, Lord! our Heavenly Father, . . . of this day."

2. *The Petition*,—"Defend us . . . righteous in Thy sight; through Jesus Christ our Lord. Amen."

"*Defend* us *in* the same *mighty power*" refers to "*Almighty* God hast safely . . . *to the beginning of this day.*"

"Grant that this day . . . by thy *governance*" refers to "*Heavenly Father.*"

"To do *always*," &c., refers to, "*Everlasting.*"

Exposition.—"*In the same*,"—*i.e.*, same *day.*

"*We fall into no sin*,"—*i.e.*, commit no sins of *ignorance.*

"*Neither run into*," &c.,—*i.e.*, „ „ *presumption.*

"*Ordered*" = arranged, directed. So Ps. l. 23,—"To him that *ordereth* his conversation aright," &c.

"*Governance*" = guidance, direction.

"That *is righteous*" = "*what* is righteous."

Rubric at end of 3rd Collect,—"In Quires and Places where they sing, here followeth the Anthem."

7. The Five Intercessions, or Prayers.

Rubric.—Directs that, when the Litany is used at Morning Service, only the last two of these 5 Prayers are to be employed.

Had these 5 Intercessions been placed in their present place, instead of at the end of the Litany, when the Prayer-Book was first compiled, they would, doubtless, have been called "*Collects.*" In the old Service Books, prayers of this kind were termed

"*Memoriæ*" (= *commemorations*).

(1.) A PRAYER FOR THE QUEEN'S, (*or King's*), MAJESTY, (*to be learned*).

This does not seem to be derived directly from any ancient source; but it resembles, in matter and form, prayers of the Primitive Church for various dignitaries, being especially like one in the Sac. of Greg.

It first appeared in a manual of devotion printed *circ.* 1548,

for the use of Queen Catherine (Parr). It was not in Ed.'s First Book; but was inserted in the Primer of 1553.

Analysis:—

a. The Invocation,—to God, as Himself "King *of* kings," &c.,—"O Lord! . . . dwellers upon earth."

b. The Petitions.—"Most heartily . . . our Lord. Amen." These are 6-fold,—viz., for—

(*a.*) Blessings *generally*,—"Most heartily . . . with *Thy favour* to behold . . . QUEEN VICTORIA."

(*b.*) "*Grace*" to sustain the Christian life,—"So replenish . . . in Thy ways."

(*c.*) "*Heavenly* gifts."

(*d.*) *Earthly* blessings,—"Grant her in *health and wealth*," (*i.e., temporal prosperity generally*; not riches), "long to live."

(*e.*) Victory over "all her enemies."

(*f.*) "Everlasting joy and felicity."

Exposition:—

"*King of kings, Lord of lords*,"—"The blessed and only Potentate, the King of kings, and Lord of lords." (1 Tim. vi. 15).

Prayer for monarchs is Scriptural,—"I exhort that *supplications, prayers, intercessions, giving of thanks* be made . . . *for Kings*." (1 Tim. ii. 1, 2).

(2.) A PRAYER FOR THE ROYAL FAMILY, (*to be learned*).

This prayer is almost identical with the preceding one, whence it was compiled, probably by Archbishop Whitgift. It was not introduced till the reign of Jas. I., because his Protestant predecessors, Ed. VI., and Elizabeth, died issueless. When first inserted, it commenced, "Almighty God! which hast promised to be a Father of Thine Elect and of their seed." In 1627, this beginning was changed for the present form. In 1628, it was again altered to its original shape, and Prince Charles, and the Lady Mary, were included in it *by name*. In 1633, in order to obviate the inconvenience of these constant changes, the present shape of the Prayer was finally inserted, by order of Laud.

Analysis:—

a. The Invocation,—"Almighty God! . . . goodness."

b. The Petitions,—"We humbly . . . Christ our Lord. Amen." These are 4-fold,—viz., for—

(*a.*) Blessings *generally,*—"We humbly beseech Thee to *bless* . . . Royal Family."

(*b.*) The Holy Spirit,—"Endue them with Thy *Holy Spirit.*"

(*c.*) "*Heavenly* grace,"—"Enrich . . . grace."

(*d.*) *Earthly* blessings,—"Prosper them with *all happiness.*"

(*e.*) Heaven hereafter,—"Bring them to *Thine everlasting kingdom.*"

(3.) A PRAYER FOR THE CLERGY AND PEOPLE, (*to be learned*).

This Prayer, down to "blessing," is found in the Sac. of Gel., and has been in use in the British Church for 1200 years. The latter part, from "Grant," was composed by the Reformers.

Analysis:—

a. The Invocation,—"Almighty . . . marvels."

b. The Petitions,—"Send down . . . Jesus Christ. Amen." These are 2-fold,—viz., for—

(*a.*) A special inspiration of the Holy Spirit,—"*Send down . . . the* healthful *Spirit* of Thy grace."

(*b.*) A constant outpouring of blessing,—"*Pour . . . the continual dew of Thy blessing;*"—with the reason, for this petition, assigned,—"That they may truly please Thee."

Exposition:—

"*Who alone workest great marvels,*"—"O! give thanks . . . to Him who alone doth great wonders." (Ps. CXXXVI. 3, 4).

This is either a reference to the marvellous outpouring of the Spirit on the Day of Pentecost, or is intended to imply "that the existence and conservation of the Church is a marvel due to God alone."

"*Curates,*" (Lat. *curatus*), = those who have the *cure* of souls,—and indicates here all the clergy, excepting Bishops, the word in the Latin being "*pontifices,*" and Bishops being, at the time when the Prayer was composed, called "*pontifices maximi.*"

The word is here used in its literal and mediæval sense. It was not till after the Reformation that it came to be applied to assistant clergymen,—a class that did not, before that time, include a sufficient number of persons to have a distinct designation.

"*Grant this . . . Jesus Christ,*"—was added, no doubt, as a protest against priestly assumptions. It intimates that the blessings we seek for the clergy are not for *their* honour, but Christ's, and that He is the *only* Advocate and Mediator.

"*Our Advocate,*"—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 Jno. ii. 1).

"*Mediator,*"—There is . . . one mediator between God and men, the man Christ Jesus." (1 Tim. ii. 5).

(4.) THE PRAYER OF ST. CHRYSOSTOM, (*to be learned*).

This Prayer is so called from its occurrence in the *Liturgy of Constantinople*, which bears, also, the name of *St. Chrysostom's Liturgy.* It is not found in the earliest MSS. of this Liturgy, but occurs in the most ancient versions of the *Liturgy of Cæsarea*, which is named, also, *St. Basil's Liturgy.* It is hence doubtful whether Chrysostom composed it. It is now found only in the Liturgies of the Eastern Churches, and in that of the Church of England.

Its position at the close of Divine worship is eminently appropriate, for

a. It reminds God of His promise to be "wheresoever two or three are met together."

b. It sums up all our preceding prayers in the comprehensive 2-fold petition, that we may be granted "in this world knowledge of" God's "truth, and in the world to come life everlasting."

Its peculiar characteristic, and point of difference from the other Prayers, is, that *it is addressed directly to Christ*, and, consequently, wants the "termination usual in prayers offered to the Father." This peculiarity is more manifest in the original Greek, since it is without the invocation, "Almighty God," which, when it commences a prayer, is usually addressed to the Father.

Analysis:—

a. The Invocation,—"Almighty God, . . . grant their request."

b. The Petitions,—"Fulfil now, . . . everlasting. Amen." These are 3-fold, viz.,—

(*a.*) The fulfilment of the suppliants' "desires and petitions," "as may be most expedient" for their personal needs.

(*b.*) The granting, to all God's "servants," present "knowledge of" His "truth."

(*c.*) The granting to all God's "servants" "in the world to come life everlasting."

Exposition :—

"*With one accord to make our common supplications*,"—"These all continued with one accord in prayer and supplication." (Acts i. 14).

"*And dost promise . . . their requests*,"—"Where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 20).

"In all places where I record my name I will come unto thee, and I will bless thee." (Ex. xx. 24).

(5.) The Benediction, *or* "*Grace*," (*to be learned*).

Aaron and his sons were divinely directed to dismiss the Congregation with the following Benediction,—"The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace." (Num. vi. 24–26.)

(The threefold use, in this blessing, of the name of Jehovah, is an implication of the doctrine of the Trinity).

This old form has been replaced, in our Morning, and Evening, Service, by one in which that doctrine is distinctly stated,—and thus "forms a suitable and beautiful conclusion to a Christian service where the worshippers have been baptized into the faith of the Holy Trinity."

The Aaronic blessing is, however, actually used in "*The Order for the Visitation of the Sick*."

The *Benediction* is taken from 2 Cor. xiii. 14. It is supposed that Paul transcribed it from a Liturgy in use in Apostolic times. It is found, also, in the Liturgies of Antioch, Cæsarea, Constantinople, and Jerusalem.

It had long been used at Tierce in the early English Church.

Exposition :—

"*The grace of our Lord Jesus Christ,*"—includes "every blessing of His life and death."

"*The love of God,*"—"as the spontaneous source of that grace." This clause should be, rather, "The love of God, the Father."

"*Fellowship,*"—in the Authorized Version, (and more appropriately), "*communion.*" "Fellowship" is found in Tyndall, Coverdale, &c., and was suggested by the Vulgate, "*societas.*"

"*Us,*"—in 2 Cor. "*you.*" The change, from "you," to "us," alters the Benediction into a Prayer, addressed to the three Persons of the Trinity, in which we ask for—

a. "The grace of our Lord Jesus Christ."

b. "The love of God."

c. "The fellowship of the Holy Ghost."

EVENING PRAYER.

The Order for Evening Prayer was termed **"Evensong,"** in Ed. VI.'s First Book.

Divisions,—the same as those of Morning Prayer.

THE INTRODUCTION.

1. **The Scripture Sentences,—**
2. **The Exhortation,—**
3. **The General Confession,—**
4. **The Absolution,—**
5. **The Lord's Prayer,—**

All the same as at Morning Prayer.

THE PRAISES AND LESSONS.

1. **The Versicles,—**
2. **The "Gloria Patri,"—**
3. **"Praise ye the Lord," and Response,—**

All as at Morning Prayer.

4. **The Psalms,**—treated of already, under Morning Prayer.

The "*Venite*" is not, and never has been, used before the Evening Psalms. This is to be explained by the consideration that this Invitation to Praise, once given in the morning, is intended to embrace the services of the Day.

5. **The First Lesson,**—treated of already under Morning Prayer.

6. **The Magnificat, or "The Song of the blessed Virgin Mary,"** (*to be learned*),—

This Canticle is taken from Luke i. 46-55, being the inspired Song of Mary, (founded on that of Hannah in the Old

Testament), uttered by her, on her visit to Elizabeth. It takes its name from the first word in the Vulgate Version. It was used in primitive times, at Lauds, (a Morning Service); about 820 A.D. was transferred to Vespers, in the Western Church; but is still employed at Mattins, by the Eastern Church.

Its position between the First, and Second, Lesson is most appropriate, since it links together the Old, and New, Testament, shewing, in the very words of Christ's mother, how the promises made in the former are fulfilled in the Saviour.

By its daily use, also, "the Church offers up her thanksgiving" to God, "because through her the mystical body of Christ is being continually brought forth to the promotion of His glory," just as Mary "offered up her thanksgiving to God, because He had remembered His mercy and His ancient Covenant by making His Son incarnate through *her*."

Other names for this Canticle :—

In Marshall's Primer,—"*The Song of Our Lady.*"

„ Hy. VIII.'s do.,—"*The Song of Mary, rejoicing and praising the goodness of God.*"

Chief differences between the Prayer-Book Version, and the Authorized Version of the Magnificat, (the former being placed first) :—

"Lowliness"—"low estate."

"Hath magnified me"—"hath done to me great things."

"Throughout all generations"—"from generation to generation."

"The humble and meek"—"them of low degree."

"As He promised to our forefathers"—"as He spake to our fathers."

Hannah's Song, (*to be learned*) :—

(The points of resemblance to the "Magnificat" are in Italics).

"*My heart rejoiceth in the Lord, mine horn is exalted in the Lord:* my mouth is enlarged over mine enemies; because *I rejoice in thy salvation.* There is none holy as the Lord: for there is none beside Thee: neither is there any rock like our God. *Talk no more so exceeeding proudly; let not arrogancy come out of your mouth:* for the Lord is a God of knowledge, and by Him actions are weighed. *The bows of the*

mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up. *The Lord maketh poor, and maketh rich: He bringeth low, and lifteth up. He raises up the poor out of the dust, and lifteth up the beggar from the dunghill,* to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and He hath set the world upon them. *He will keep the feet of His saints,* and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall He thunder upon them: the Lord shall judge the ends of the earth; and He shall give strength unto His king, and exalt the horn of His anointed." (1 Sam. ii. 1–10.)

Analysis of "Magnificat":—

Verses I.–IV., inclusive,—"My soul . . . His Name."—*Praise for personal blessings.*

Verses V.–VIII., inclusive,—"And His mercy . . . empty away."—*Praise for God's mercies to His people generally.*

Verse IX.,—"He remembering . . . for ever."—*Praise for God's mercies to Israel.*

Verse X.,—The '*Gloria Patri*,'—forms here an ascription of glory to the Trinity, for the acts of mercy recited, in the bestowal of which each Person shares.

Exposition:—

"*Doth magnify.*"—"Magnify" here signifies to so praise God "as to stimulate others to join us," and thus to increase His glory.

"*Lowliness.*"—"Low estate," (*i.e.* condition), is a better translation.

"*He that is mighty.*"—"This is the only passage of Scripture in which God is spoken of *absolutely* as the "Mighty One."

"*Hath magnified.*"—"Hath done to me great things" is the correct translation.

"*Name,*"—includes God's Person, Attributes, Word, and Ordinances.

"*The humble and meek.*"—"Them of low degree" is more correct.

"*Holpen*" = *helpʒd:* old past participle of "help."

7. Cantate Domino, (*to be learned*).

This Canticle is Ps. xcviii.

It was a Saturday, Morning, Psalm, in the old English Church, and was then appointed as the only Canticle after the First Evening Lesson.

It may be used on any day but the 19th of the month, when it occurs in the regular course of the Psalms.

It is not so suited, as the 'Magnificat' is, to the position it holds; but it may be employed with advantage—

1. During Epiphany, "as a song of praise for the announcement of salvation, and an acknowledgment that, by the Incarnation of His blessed Son, God "hath done marvellous things," and "remembered His mercy and truth toward the house of Israel."

2. When Evensong is used twice in the day,—the 'Cantate' being then appropriate for the first, and the 'Magnificat' for the second, celebration.

3. At times of deliverance from national danger.

Chief differences between the Prayer-Book, and the Authorized, Version, (the former being placed first):—

"Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks."—"Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise."

"Praise the Lord upon the harp; sing to the harp with a psalm of thanksgiving."—"Sing unto the Lord with the harp; with the harp, and the voice of a psalm."

"Shawms,"—"sound of cornet."

"Let the sea make a noise, and all that therein is: the round world," &c.—"Let the sea roar, and the fulness thereof; the world," &c.

Exposition.—

"*Shawms,*" (Fr. *chalmie;* Lat. *calamellus,* diminutive of *calamus*),—a kind of clarionet.

8. The Second Lesson,—treated of under Morning Service.

9. Nunc Dimittis, or, (vid. Rubric), **the "Song of Symeon,"** (*to be learned*).

This Canticle is taken from Luke ii. 29–32, and is the Thanksgiving of the aged Simeon, when coming, "by the Spirit, into the Temple," at the Purification, he took the infant Saviour "up in his arms, and blessed God."

It has been used at Vespers from the earliest ages, and derives its name from the first two words of the Vulgate Version. Its position at the end of the Second Lesson is very apposite, since in it we thank God for having allowed *us* to see, (in our own experience, and in the enlightenment of "the Gentiles" by the Gospel), His "Salvation," (*i.e.*, Christ). It is more particularly appropriate after the Second Lessons according to the Old Lectionary, since they are taken from the Epistles, which record the spread of the Gospel amongst "the Gentiles."

The *Nunc Dimittis* is also very suitable to evening, since it expresses the readiness of the Christian for the night of Death,—for, having seen "the salvation" of God, he feels assured that he shall "depart in peace," whenever the summons may arrive. Indeed, both this Canticle, and the *Magnificat*, are, from their subdued and solemn character, peculiarly adapted to the day-close,—"while the *Te Deum* and *Jubilate* express the active joy which befits us in the morning."

Exposition:—

"*Lettest Thou*" = *Thou lettest:* it is an assertion, not an aspiration.

"*According to Thy word*,"—"It was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." (Luke ii. 26).

10. Deus Misereatur, (*to be learned*).

This Canticle is Ps. lxvii.

It was used at Lauds, in the old English Church.

It takes its name from the first two words of the Vulgate Version.

It may be used at Evening Prayer, on any but the 12th. day

of the month, when it occurs in the regular course of the Psalms.

As it is a kind of prayer for the spread of Christ's Kingdom on the earth, it is in a manner suitable after the Second Lesson, especially in the case of the Old Lectionary, (for the reason stated before); but it is not so well adapted to the position it holds as is the *Nunc Dimittis*, and the only occasion on which it seems desirable to employ it is, when Evening Prayer is twice celebrated on the same day.

Chief Differences between the P. Book, and the Authorized, Version, (the former being placed first):—

"And show us the light of His countenance, and be merciful unto us:"—"And cause His face to shine upon us."

"Folk"—"people."

Analysis:—

(1.) *A Prayer*, that—

a. God will "be merciful unto us, and bless us.

b. He will "shew us the light of His countenance,"

together with the *Reason* of our desiring these favours,—viz., that His "way may be known . . . all nations."

("*Us*" referred originally, of course, to the Jews, God's chosen people: *we* understand by it the Christian Church generally, which we represent in offering this Prayer).

(2.) *An Invitation* to "all the people" *to "praise"* God, to "rejoice and be glad,"—with the *Reason* for such praise, &c.,—viz., that He will "judge the folk righteously, and govern the nations upon earth."

(3.) *A Second Invitation* to "all the people" *to "praise"* God,—with a *Prophecy* of the blessings to follow such universal worship, viz., that—

a. "The earth shall bring forth her increase."

b. "Our own God shall give us His blessing."

c. "All the ends of the world shall fear Him."

(4.) *The Gloria Patri.*

THE CREED.

Treated of under Morning Prayer.

THE PRAYERS.

1. **The Salutation,—**
2. **The Exhortation to Prayer,—**
3. **The Lesser Litany,—**
4. **The Lord's Prayer,—**
5. **The Versicles,—**

All as at Morning Prayer.

6. **The Collects.—**

THE COLLECT FOR THE DAY,—see M. Service.

THE 2ND. COLLECT, (*to be learned*).

This Collect is found in the Sac. of Gelasius, and Gregory; and the Sar. Breviary, (wherein it was used as the 4th. Collect after the Litany). It has been used in the British Church over 1200 years. It resembles the 2nd. Collect at Morning Prayer, both being supplications for peace; but there is a difference, resulting from each being adapted to a different period of the day. *In the Morning* we pray for *outward* peace, secured by Divine defence against temptation and worldly trouble; and, consequently, we seek it through the "*might* of Jesus Christ *our Lord*," put forth in our behalf: *in the Evening*, when the day's battle is all but over, we pray for *inward* peace, resulting from a sense of pardon and acceptance, and necessary in view of approaching slumbers which may prove our last on earth; and consequently, we seek it through the "*merits* of Jesus Christ *our Saviour*, in whom believing we have "pardon, peace, and eternal life."

"It follows," indeed, "very exactly the tone of the *Nunc Dimittis*, ringing, with a gentle echo, of the peace which is beyond this world."

Analysis :—

(1.) *The Invocation*,—"O God! from whom . . . do proceed."

(2.) *The Petition*,—"Give unto Thy servants . . . Saviour. Amen.

Exposition:—

"*That peace which the world cannot give,*"—"My peace I give unto you: not as the world giveth, give I unto you." (Jno. xiv. 27).

"*Set*" = fixed.

THE 3RD. COLLECT—FOR AID AGAINST ALL PERILS, (*to be learned*).

This Collect is found in the Sac. of Gel., and Greg., and in the Sar. Brevy., (where it stands as an Evening Collect). It has been in use in the British Church for over 1200 years.

As in the case of the 2nd. Collect, so there is a resemblance, as well as a contrast, between the 3rd. Collect at Morning, and Evening, Service, respectively. *In the Morning* we ask that "*Almighty*" God will "*defend* us" *during the day* "with" His "mighty power" *from* "*sin*" *and* "*danger*," *and order* "*all our doings:*" *in the Evening* we pray that "*for the love of*" *His* "*only Son, our Saviour,*" the Lord will "*defend us from all perils and dangers of this night.*" This, like the 2nd. Collect for the Evening, breathes the same sentiments as the *Nunc Dimittis*, and is admirably suited for a prelude to slumber.

This Collect is peculiar, because it wants the preface which is a distinguishing feature of this kind of prayer. It has merely the bare introduction, "O Lord!" without any attached clauses, assigning the motive for offering the petition.

Analysis:—

(1.) *The Invocation*,—"O Lord!"

(2.) *The Petition*,—2-fold,—viz.,

a. "Lighten our darkness."

b. "By Thy great mercy defend . . . this night,"—both being sought "for the love . . . Christ. Amen."

Exposition:—

"*Lighten our darkness,*"—Thou art my lamp, O Lord! and the Lord will lighten my darkness." (2 Sam. xxii. 29).

"*Defend us,*" &c.,—"He that keepeth Israel shall neither slumber nor sleep." (Ps. cxxi. 4).

"I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety." (Ps. iv. 8).

7. The Five Intercessions, or Prayers:—

(1.) A PRAYER FOR THE QUEEN'S MAJESTY,—
(2.) A PRAYER FOR THE ROYAL FAMILY,—
(3.) A PRAYER FOR THE CLERGY AND PEOPLE,—
(4.) THE PRAYER OF ST. CHRYSOSTOM,—
(5.) THE BENEDICTION,—

All treated under Morning Prayer.

PART III.

THE LITANY,

(to be learned).

Etymology of 'Litany,'—Λιτανεία, which meant—

1. Originally,—any earnest entreaty to God or man, in public, or in private.
2. In the early Church,—Prayer to God *generally.*
3. From the 4th. century to the Reformation,—a Solemn Office, accompanied with a procession, in times of special danger or distress.
4. From the Reformation,—a Solemn Office of Prayer, (without any procession).

Origin and Progress of Processional Litanies.—It was in the Eastern Church that the term 'Litany' was first applied to Religious Offices, accompanied by processions of priests and people. The origin of these celebrations is said to have been, that the Arians of Constantinople, debarred from worshipping within the city, were accustomed to walk in procession through the streets to their church outside the walls, and, on their way, to sing hymns embodying their peculiar tenets, with a view to disseminate them. The Roman Catholics organized, on a grander scale, counter-processions, which took the name of *Litanies.*

From the East, these services passed into the West, and, during the disorders and disasters of the 5th. and 6th. centuries, took a more solemn form, being accompanied by prayers, as well as hymns, and by fasting,—and being celebrated at times of special trouble. We have two notable instances on record of Litanies of this period :—

In consequence of a terrible earthquake, at Vienne, about

A.D. 460, on Easter Eve, the bishop, Mamertus, ordered that on the three days preceding Ascension Day, processions should march to the surrounding churches, beseeching God's mercy. As they were the only days in the year appointed for such a celebration, they were termed '*Rogation Days*,' (Lat. *rogo*), a name they still bear.

In A.D. 590, on the occurrence of an epidemic, at Rome, Gregory the Great organized a Litany of imposing character, —7 processions, consisting each of a different order of society, starting on St Mark's Day, from separate churches, and meeting in one building, where was celebrated a solemn office, called the

Great Litany of St. Mark's Day,—Litania Major,—or Litania septiformis.

This, and the service on Rogation Days, consisted of Psalms, Collects, and the reiterated cry, "*Kyrie Eleison*" (= "*Lord! have mercy upon us.*")

These processional services, first appointed at times of emergency, came to be repeated on the anniversaries of these events, and at other seasons of humiliation, *e.g.*, during Lent, and on Wednesdays, and Fridays.

Litanic Processions were known in the English Church from very early times,—the first adopted being, probably, those for Rogation Days, instituted by Mamertus, and which found their way into England from the Gallican Church.

In connection with these services during Rogation Days, it was the custom for the priest, parish-officers, and people, to perambulate the bounds of the respective parishes, with the use of two Psalms, certain Scripture Sentences, the Litany, and a Homily. Hence the old Saxon name for the season was *Gang Days.*

Originally, the minister wore his surplice at the ceremony, and was accompanied by banners and hand-bells, while the procession stopped at the crosses on their way, (whence the period was termed *Cross Week*). All these accompanying "popish ceremonies" were abolished by Grindal's injunctions, in 1571. The bounds of parishes are still, however, 'beaten' yearly, on or before Ascension Day, in many parts of England.

The **Great Litany of St. Mark's Day** was adopted in this country by the Council of Cloveshoo, A.D. 747.

An English Litany of the 8th. century is still extant.

In the English Church, Litanies were, until the Reformation, always accompanied by processions; indeed, the terms 'Litany,' and 'Procession,' were synonymous, and Processions were enjoined by Hy. VIII. in 1544, to attract people to the celebration of the new Litany. The offices celebrated at these times consisted at first of Psalms, Collects, and the *Kyrie;* but at length were constituted of earnest prayers only.

The Litany we now use is substantially the same as those of the early English Church,—the chief difference being, that Invocation of Saints, (which was not known in the Eastern Church; but was introduced into the Western, in the 8th. century), frequently composed the greater portion of the older Litanies. Previously to this, '*Kyrie Eleison*' was so frequently repeated, as to be itself called the 'Lesser Litany.' These existed in English 150 years before, from them, Cranmer compiled, and set forth, (for the first time), for public use, his Reformed Litany.

It is called, in the Primer of 1545, "**The Common Prayer of Procession,**"—processions continuing to accompany the Litany, until the appearance of Ed.'s 1st. Book.

The English Litany **of 1544** was originally intended to be a separate service. Ed.'s 1st. Book ordered it to said on Wednesdays and Fridays, and to be followed by the Ante-Communion Service.

His 2nd. Book directed its use, (as now), "after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary," and the direction as to its being followed by the first part of the Communion Service was left out.

Elizabeth's *Injunctions*, 1559, re-ordered it to be said before the Communion Service.

In 1571 Archbishop Grindal (of York), ordered the officiating minister, "not to pause or stay between the Morning Prayer, Litany, and Communion, but to continue to say the Morning Prayer, Litany, and Communion together, without any intermission; to the intent that people might continue together in prayer, and hearing the Word of God, and not depart out of the church, during all the time of the whole Divine Service."

This use of Mattins, Litany, and Pre-Communion Service together, though rendering Morning Prayer tediously long, is

the old custom of the English Church, and in a great measure of all others,—for in no Church, East or West, might the Communion be celebrated unless Mattins and Lauds had preceded. Our Church was the first to incorporate "a litany into ordinary worship."

The "other times" at which the Litany is prescribed are, generally, Confirmations, Coronations, Consecration of Churches, and other occasional services. In many churches, also, where there is an afternoon service, the Litany is celebrated alone, which is not contrary to the letter of the Rubric, for the latter directs it to be said "*after* Morning Prayer," and therefore does not exclude its use, as a separate service, at *any time during the day*, in places of worship wherein Morning Prayer has been previously said on that day.

Elizabeth's *Injunctions*, 1559, ordered the Litany to be said by priests and choir in the midst of the church, at a low desk, called *faldstool*. This practice, still observed in some cathedrals, (and, perhaps, the idea of Litanies in emergencies), is traceable to Joel ii. 17,—"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'Spare Thy people, O Lord!'"

Rubric.—"*General Supplication.*"—This explanation was added, 1662.

Analysis:—

Clauses I.-IV., inclusive,—**The Four Invocations.**

These are *appeals for mercy*,—to each Person of the Godhead separately, and then to the three Persons collectively. Each appeal is an act of worship, and adoration.

(The old Litanies began with the '*Kyrie*,' each part being several times repeated: this was altered in the English Litany of 1544).

Cl. V.,—"Remember not . . . for ever,"—**Introduction to the Deprecations.**

(In the old Litanies, the Invocations of the Godhead were followed by the Invocations of Saints, commencing with the Virgin Mary, and concluding,—"*Omnes sancti! orate pro nobis.*")

This Introduction is the translation of an anthem at the end of the Penitential Psalms, and, in the Breviary, immediately preceded the Litany. It was substituted in the Litany of

1544, in lieu of the following clause,—"*Propitius esto: parce nobis, Domine!*"

Cl. VI.-X., inclusive,—**The Five Deprecations.**

These are *prayers*, more directly addressed to Christ, asking *that we may be delivered from "evil,"* in the following forms,—

Cl. VI.—

1. "Evil and mischief" *generally.*
2. "Sin."
3. "The crafts and assaults of the Devil," who is the *Author* of evil.
4. The consequences of sin,—"Thy wrath, and everlasting damnation."

Cl. VII.—Evil *in our hearts*,—"From all blindness of heart; . . . uncharitableness."

Cl. VIII.—Evil *in our outward life*,—"From fornication, . . . and the Devil."

Cl. IX.—*Physical, and temporal*, evil,—"From lightning, . . . sudden death."

Cl. X.—Evil *subversive of civil peace, and religious truth.*—"From all sedition, . . . schism," together with the "too common root of" the latter, "hardness of heart, and contempt of Thy Word and Commandment."

Cl. XI.-XIII.—"By the mystery . . . day of judgment."—**The Obsecrations.**

These are *prayers*, addressed immediately to Christ, *beseeching* Him by all that He has done and suffered for us, (from His "holy Incarnation," to His sending the "Holy Ghost)," to "deliver us," "in all time of our tribulation," &c.

Till 1544 the Deprecations and Obsecrations were all made separately, each with its own response, thus,—

"*Ab omni malo: Libera nos, Domine*"!

* * * * *

"*Per mysterium sanctæ Incarnationis Tuæ: Libera nos, Domine*"!

Cl. XIV.-XXXIV.—"We sinners do beseech . . . accord-

ing to Thy holy Word,"—**The Intercessions, Petitions, or Supplications,** for "all sorts and conditions of men," including—

Cl. XIV.,—"The holy Church universal."

Cl. XV.–XVII.,—The Sovereign, "our most gracious Queen and Governour."

Cl. XVIII.,—"The Royal Family."

Cl. XIX.,—"All Bishops, Priests, and Deacons."

Cl. XX.,—"The Lords of the Council, and all the Nobility."

Cl. XXI.,—"The Magistrates."

Cl. XXII.,—His "people,"—that He will, *generally*, "bless and keep" them.

Cl. XXIII.,—"All nations,"—that they may have "unity, peace, and concord."

Cl. XXIV.,—Ourselves,—that He will "give us an heart to love and dread" Him, "and diligently to live after" His "commandments."

Cl. XXV.,—His "people,"—that He will, *specially*, "give" them "increase of grace, . . . fruits of the Spirit."

Cl. XXVI.,—"All such as have erred and deceived."

Cl. XXVII.,—"Such as do stand"; "the weak-hearted"; "them that fall"; and ourselves,—that He will "finally beat down Satan under our feet."

Cl. XXVIII.,—"All that are in danger, necessity, and tribulation."

Cl. XXIX.,—"All that travel"; "all women labouring of child, all sick persons, and young children"; and "all prisoners and captives."

Cl. XXX.,—"The fatherless children, and widows, and all that are desolate and oppressed."

Cl. XXXI.,—'All men,"—that He will, *generally*, "have mercy upon" them.

Cl. XXXII.,—"Our enemies, persecutors, and slanderers."

Cl. XXXIII.,—The preservation of "the kindly fruits of the earth."

Cl. XXXIV.,—Ourselves,—that He will "give us true repentance; . . . according to" His "holy Word."

No other Litany has anything corresponding to this clause, which is an exquisite summary of all our spiritual wants, and expresses most becomingly "what we ought to feel at the conclusion of such petitions as have preceded."

Versicles and Prayers conclude the Litany. These are—

1. *The Lesser Litany*, amplified, with Responses,—"Son of God! we beseech Thee to hear us. . . . Lord! have mercy upon us."

2. *The Lord's Prayer*, (in which we here sum up, and address to the Father, all the petitions previously offered to the Son),—followed by a Versicle, and its Response:—

"*Priest.* O Lord! deal not with us after our sins.

Answer. Neither reward us after our iniquities."

3. *A Prayer*, "O God! merciful Father . . . through Jesus Christ our Lord,"—taken from a Mass, "*Pro tribulatione cordis.*" This, like the Lord's Prayer, is intended to summarize, in an address to the Father, the petitions before presented to Christ. It is followed by the response, "O Lord! arise! . . . Name's sake," and hence has no '*Amen*' attached. The rest of the Litany, to the end of the *Gloria Patri*, was adopted by Cranmer from the introduction to the mediæval litany sung on Rogation Monday before quitting the choir to form the procession.

4. *A Versicle and its Response*,—"O God! we have heard . . . time before them."

"O Lord! arise! . . . honour."

(In these, in the preceding response, and in a succeeding Versicle, "From our enemies defend us, O Christ!" we have

traces of the original purpose of Litanies, as services to be celebrated in times of national danger.)

5. *The Gloria Patri,*—recalling our attention to the Trinity.

6. *Five Versicles and their Responses,* in which we address Christ still more plaintively,—"From our enemies defend us, O Christ"!

"As we do put our trust in Thee."

These, excepting the last, were taken by Cranmer from a part of the Litany used in time of war. The last, with its Response, was also used in the unreformed Church of England, in the Prayers of Prime, whence Cranmer took it, and is found in the Te Deum, thus,—"As our trust is in Thee."

7. *A Prayer,* addressed to the Father, and summarizing the preceding Five Versicles,—"We humbly beseech Thee, O Father! . . . our Lord. Amen."

This was altered, by Cranmer, from an old Collect in the Latin Litany, whose petition was that God would receive the Intercessions of the Saints who had been invoked.

8. *The Prayer of St Chrysostom,* — see under "*Morning Service.*"

This Prayer once more directs us to the Son.

9. *The Benediction,*—see under "*Morning Service.*"

Exposition:—

"*Of heaven,*"—in the Latin, '*de cœlis,*' which is, probably, intended to be connected with both '*Pater,*' and '*Miserere,*' so as to signify "Our *Heavenly* Father," (= "Our Father which art in heaven"), and "have mercy upon us *from Heaven.*"

"*O God! the Son.*"—The position of '*Deus,*' in the Latin, marks more emphatically than that of '*God,*' in the English, the Divinity of each Person of the Trinity. The Latin is as follows, — "*Pater de cœlis, Deus, miserere nobis; Fili, Redemptor mundi, Deus,* &c.; *Spiritus sancte, Deus,*" &c.

"*Remember not the offences of our forefathers.*"—This is not a superstitious prayer for the pardon of our dead ances-

tors; but a petition that we may not be visited for their transgressions.

"*Be not angry with us for ever*,"—"How long, Lord? wilt Thou be angry for ever?" (Ps. lxxix. 5).

"*Mischief*,"—from old French, *mis* = *ill*, and *chef* = *head*, and hence meaning *anything that ends badly, injury.*

"*Crafts*,"—*covert* attacks.

"*Assaults*,"—*overt* attacks.

"*Blindness of heart*,"—spiritual insensibility. "*Hardness* of heart" is *wilful resistance* of the Spirit's strivings.

"*Deadly* sin,"—*i.e., wilful and deliberate* sin, which is certainly more heinous than "negligences, and ignorances." David makes the distinction, "Cleanse Thou me from *secret faults*. Keep back Thy servant also from *presumptuous sins*." (Ps. xix. 12, 13). There is no reference here to the Romish distinction between *mortal*, or unpardonable, and *venial* sins.

"*Sudden* death,"—might seem, from its juxtaposition to "battle and murder," to signify a *violent* death. The meaning generally attributed to the expression, is, however,—*death before we are*, (by conversion), *prepared for it*. This view is borne out by the corresponding clause in the Sarum Use,—"from sudden and *unprovided* death."

"*Privy conspiracy*."—After this originally followed,—"From the tyranny of the Bishop of Rome," &c.

"*Heresy*,"—adopting "false doctrine."

"*Schism*,"—separating from the communion of one's Church.

"*From hardness of heart*," &c.—So, in the Collect for Good Friday, we pray, "Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of Thy Word."

"*Mystery*,"—"Great is the mystery of godliness: God was manifest in the flesh," &c. (1 Tim. iii. 16).

"*Agony and bloody sweat*,"—*mentioned by Luke alone*, of the four Evangelists, as having occurred during Christ's prayer in the Garden of Gethsemane. (One of the Obsecrations of the Greek Church was,—"By Thine *unknown* sorrows and sufferings.")

"*Wealth*," (from A.-Sax. *welig* = *rich*), = well-being, happiness. It is here placed in opposition to "tribulation."

"*Church universal*,"—equivalent to "*Catholic* Church."

"*Affiance,*" (from Fr. *affier* = *to trust in*), = faith, confidence, reliance.

"*Set forth*" = *declare,* (*i.e.,* by their *preaching*); they "*show* it" by their "*living,*" *i.e.,* conduct.

"*Magistrates,*"—all who have any authority "for maintaining the laws, and administering the Government."

"*To maintain truth.*"—At the time this clause was composed, 'truth' meant "*religious* truth, *as defined by the Church,*"—since the King had lately replaced the Pope, as Supreme Head of the Church.

"*To give to all nations unity,*"—is peculiar to our Litany.

"*Dread*" = reverently fear.

"*The fruits of the Spirit,*"—

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. v. 22, 23).

"The fruit of the Spirit is in all goodness, and righteousness, and truth." (Eph. v. 9).

"*To raise up them that fall,*"—"The Lord upholdeth all that fall, and raiseth up all those that be bowed down." (Ps. cxlv. 14).

"*To beat down Satan under our feet,*"—"The God of peace shall bruise Satan under your feet shortly." (Rom. xvi. 20).

"*To succour*"—refers to "*all that are in danger;*" "*help,*" to "(*all that are in*) *necessity;*" and "*comfort,*" to "(*all that are in*) *tribulation.*"

"*Comfort,*" (Latin, *con,* and *fortis* = *strong*) = *strengthen.*

"*To forgive our enemies,*"—

"Love your enemies." (Matt. v. 44).

A similar supplication was in the A.-Sax. Litany.

"*Kindly* fruits,"—*i.e., natural* fruits; fruits *after their kind,* (A.-Sax. *cynd* = *nature.*)

"*Sins,*"—*wilful* transgressions.

"*Negligences,*"—sins *carelessly* committed.

"*Ignorances,*"—sins committed *without our noting them,* —called by David "*secret* sins."

"*Lamb of God,*" &c.—"Behold the Lamb of God, which taketh away the sin of the world." (Jno. i. 29).

"*Grant us Thy peace,*"—"My peace I give unto you." (Jno. xiv. 27).

"*O Lord! deal . . . iniquities,*"—"He hath not dealt with

us after our sins, nor rewarded us according to our iniquities." (Ps. ciii. 10).

"*That despisest not the sighing of a contrite heart,*"—"A broken and a contrite heart, O God, Thou wilt not despise." (Ps. li. 17).

"*O Lord! arise,*" &c.,—"Arise for our help, and redeem us for Thy mercies' sake." (Ps. xliv. 26).

"*O God! we have heard,*" &c.,—"We have heard with our ears, O God! our fathers have told us, what work Thou didst in their days, in the times of old." (Ps. xliv. 1).

This, and the preceding, verse from the Psalms, (together with the *Gloria Patri*), seem to be relics of the structure of the old litanies, of which *Psalms formed a considerable part.*

"*Son of David!*"—Matthew records the use of this expression in an entreaty, to Christ, for mercy, uttered by two pairs of blind men.

"*Son,*"—is here used in the Hebrew sense of "*ancestor.*"

PART IV.

PRAYERS AND THANKSGIVINGS, UPON SEVERAL OCCASIONS.

Rub. ¶ *To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.*

In the ancient Greek, and Latin, Service Books, special prayers, termed *memoriæ*, were prescribed upon important occasions. The English unreformed Church, following this example, had special masses for Rain, Fair Weather, &c. Our Reformers borrowed the hint, in the Book of Common Prayer; but were not indebted to the old Books for *matter*, in this part of worship,—all the Occasional Prayers and Thanksgivings being original compositions, by the compilers of our Reformed ritual.

THE PRAYERS,

(asking for what we require):—

These, *(which must be learned,—or, at least, carefully read)*, are

1. **For Rain.**
2. **For Fair Weather.**
3. **In the time of Dearth and Famine.**
4. **Another for "the time of Dearth and Famine,"** *—to be used optionally instead of* 3.
5. **In the time of War and Tumults.**
6. **In the time of any common Plague or Sickness.**

3., 4., 5., and 6., which were added in 1552, originated in

the circumstances of the times,—viz. the Sweating Sickness, a Dearth, a European War, and disorders in Ireland.

7. **In the Ember Weeks, to be said every day for those that are to be admitted to Holy Orders,** (*to be learned*).

8. **Ditto,** *to be used optionally instead of* 7., (*to be learned*).

These Prayers are peculiar to the English Office. The first is, probably, the work of Bishop Cosin; the Second appeared originally in the Scotch Prayer Book.

The origin of Ember Days is to be found in an ancient, and mediæval, custom of consecrating each season of the year by fasting and prayer.

The *Council of Placentia* appointed for Ember Days the *Wednesday, Friday, and Saturday after*, respectively,

The First Sunday in Lent.

Whit-Sunday.

The 14*th. of September.*

The 13*th. of December.*—Which days are those still observed in the Church of England.

These days were called "*Jejunia quatuor temporum*" = "*The Fasts of the Four Seasons*," and are named in our Calendar, "*The Ember-Days at the Four Seasons.*"

Etymology of "Ember."—*Three derivations* are given—

1. The practice of penitents, at the Fasts, casting ashes, or 'embers,' on their heads.
2. The German name '*Quatember*,' given to these seasons, and formed by abbreviating '*quatuor temporum.*' Dropping '*Quat*' we get '*Ember.*'
3. The A.-Saxon name of these days, '*Ymbren fæsten*' = *revolving*, or *recurring, fasts.*

This seems the most probable of the three.

After a time it became customary to ordain ministers on the four Sundays succeeding Ember Days. The four Ordination Sundays in the Church of England are the *Second S. in Lent*, —*Trinity S.*,—*S. after Holy Cross Day*,—and *St. Lucy's Day.*

The weeks in which Ember Days occur are called *Ember Weeks*, and the

Rubric directs, that one of the two special Collects shall be said at Morning and Evening Prayer on every day of Ember Week. This practice "is a continual witness, before God and man, of the interest which the whole body of the Church has in the ordination of the clergy who are to minister in it."

9. A Prayer that may be said after any of the former, (*to be learned*).

This is found in the Sac. of Gregory, and has appeared, *in an English form*, in the Primer, from its earliest editions.

"*Property*," (Lat. *proprius*), = *peculiarity, distinguishing characteristic.*

10. A Prayer for the High Court of Parliament, to be read during their Session, (*to be learned*).

This was, probably, Laud's composition. It first appeared in an "Order for Fasting," in 1625,—and next in 1628, as "necessary to be used in these dangerous times of war." This original form was almost identical with the present; but somewhat longer.

"*Our most* religious *and* gracious *Queen*."—Objection has been made to the propriety of applying these epithets to each successive sovereign, irrespective of his, or her, leading a godly life. If, as is declared by some, the expression was inserted as a compliment to Chas. II. (!), and still refers to the *personal* character of the sovereign, then the sooner the phrase be omitted the better; but it would rather seem that the expression was, from the first, intended to apply only to the monarch's *official* character,—whence it is perfectly appropriate, and decorous. The term "most religious" was applied to the sovereign, in the Greek Litanies.

"*Dominions*,"—was substituted for "*kingdoms*," in 1801, on occasion of the Union of England and Ireland. By this change the foreign dependencies of the Empire were included in the Prayer.

11. A Collect, or Prayer, for All Conditions of Men, to be used at such times when the Litany is not appointed to be said, (*to be learned*).

This Collect, which is a kind of epitome of the Litany, is the work of either Sanderson, Bp. of Lincoln,—or Gunning, Master of St. John's, Cambridge, and afterwards Bp. of Ely.

It was drawn up to supersede the short Collects, to which

the Puritans objected, and was then much longer than at present, including petitions for the King, Royal Family, and Clergy, in place of the Collects for these persons. Convocation, not approving the change, struck out these clauses; but, by an oversight, no doubt, allowed the word "*Finally*" to remain, which is utterly out of place in so short a prayer, though appropriate to the original form.

When this "Collect" was added, it was the only general Intercessory Prayer in the Prayer-Book, excepting the Litany.

Analysis:—

1. *The Address*,—"O God! the Creator . . . mankind."

2. *The Petitions*,—3-fold,—*viz.*, for

(1.) "*All sorts and conditions of men*," or "*all nations*," —that they may have made "known to them" God's "ways," and "saving health."

(2.) "*The Catholick Church*," consisting of "all who profess and call themselves Christians,"—that they may—

a. "Be led into the way of truth."

b. "Hold the faith in unity . . . righteousness of life."

(3.) *The "afflicted, or distressed*, in mind, body, or estate,"—that God will—

"Comfort and relieve them, according to their several necessities," by—

a. "Giving them patience under their sufferings."

b. "A happy issue out of all their afflictions."

Exposition:—

"*To make Thy ways known unto them, Thy saving health unto all nations*,"—"That Thy way may be known upon earth, Thy saving health among all nations." (Ps. lxvii. 2).

"*Saving health*" = *healing salvation*. '*Health*' is allied to '*Whole*."

"*Estate*" = *state, condition*.

"*Catholick*" = *universal*,—"as opposed to individual, or local, churches."

"*All who profess, and call, themselves Christians*,"—refers to the Dissenters.

"*Led into the way of truth*,"—originally intended to mean,

"*led into the Church of England*,"—the "*truth*" being then meant to indicate religious doctrine as defined by that Church.

"*Jesus Christ* His *sake*,"—an example of the erroneous custom of writing the Genitive, or Possessive, as if formed by adding the Possessive of '*He*' to the Noun.

THE THANKSGIVINGS,

(*for blessings received*).

These are added to the Prayer-Book because, though, throughout Morning, and Evening, Service, we have much of that "essential part of Divine worship," Praise, in the form of Doxologies, Psalms, and Canticles; yet these did not embrace special Thanksgivings for either ordinary, or special, blessings granted.

The use of special Thanksgivings is peculiar to the English Church.

They are—

1. A General Thanksgiving, (*to be learned*).

This was added, by desire of the Puritans, to make the Thanksgivings correspond with the Prayers.

The author of this Thanksgiving was Reynolds, Bp. of Norwich, who prepared it by desire of Convocation. Walton, however, attributes it to Bp. Sanderson.

It is not now used *occasionally*, but *regularly*,—at Morning and Evening Service. It gives "to our doctrines a more eucharistical, and cheerful, tone," and is peculiarly appropriate after the humiliating Litany, since it restores our trust and joy in God, by recalling His mercies in the past. In many congregations, the people, with great fitness, repeat it together with the minister.

Analysis:—

(1.) *The Address*,—"Almighty God! Father of all mercies."

We thus *conclude* the Service, in the General *Thanksgiving*, as we *commenced* it in the General *Confession*, where we address God as "*Almighty* and *most merciful Father*."

(2.) *General Thanks*,—for God's "goodness, and loving-kindness, to us, and to all men."

(3.) *Special Thanksgivings for Temporal Blessings*,—3-fold, *viz.*,—for—

a. "*Creation.*"
b. "*Preservation.*"
c. "*All the Blessings of this Life.*"

(4.) *Special Thanksgivings for Spiritual Blessings*,—3-fold, *viz.*,—for—

a. "*The Redemption of the World.*"
b. "*The Means of Grace.*"
c. "*The Hope of Glory.*"

(5.) *A Petition*,—for "that due sense of all His mercies," that shall lead to—

a. *Thankfulness*,—"That our hearts . . . thankful."
b. *Praise*,—"That we shew forth" His "praise," by,—
(*a.*) "Giving up ourselves to" His "service."
(*b.*) "Walking before" Him "in holiness and righteousness all our days."

(6.) *Ascription of "honour and glory, world without end,"*—to "Jesus Christ our Lord," (through whom we offer the Petition), to the Father, and to "the Holy Ghost."

Exposition:—

"*General* Thanksgiving,"—'*General*' here means,—*to all, universal*, the Thanksgiving being one for God's *universal* blessings and mercies, granted *to all* men.

"*Preservation, and all the Blessings of this Life*,"—*i.e.*, Providence.

2. For Rain.

3. For Fair Weather.

4. For Plenty.

5. For Peace and Deliverance from our Enemies.

6. For Restoring Publick Peace at Home.

(*These five should be learned,—or, at least, carefully read.*)

No. 6, *to be used instead of* 7, is attributed to Bp. Cosin. It was, at all events, written "with a lively remembrance of the civil broils which had just been brought to an end."

7. For Deliverance from the Plague, or other Common Sickness, (*to be learned, or read*).

8. Ditto, *to be used instead of* 7, (*to be learned, or read*).

PART V.

THE "ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION, (*to the end of the "Ante-Communion Service"*).

The Communion Service is taken substantially from the Mass-Book of the old English Church.

"**Mass**" is derived from the Latin form of dismissing the people after the Communion,—"*Ita* missa *est.*" It then came to be applied to *any* holy Feast, (*e.g.*, "Christ*mas*," "Martin*mas*").

The title,

"**Communion**" was, apparently, derived from 1 Cor. x. 16,—"The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ?"

"*Communion*" in this passage signifies a "*partaking together of*," and is applied to the rite because it unites us to, and in, Christ. In this sense we now use it.

The Communion is termed also the

"**Lord's Supper**," from the fact that it was during the Paschal *Supper* that our *Lord* founded it.

This name was first given to it by Paul,—"When ye are come together therefore into one place, this is not to eat the Lord's Supper." (1 Cor. xi. 20). The expression in Cor., however, includes not only the Communion proper, but also the Love-Feast, attached thereto, in the early Church.

Other names for the Communion are—

Eucharist, (fr. Greek), = *a thanksgiving.*

Mystery, (fr. Greek), = *a mystery.*

The portion of the Communion that succeeds Morning Prayer is termed the "*Ante-Communion Service*,"—beginning with the *Lord's Prayer*, and ending with the *Prayer for the whole State of Christ's Church*, &c., with one or more of the concluding Collects of the Communion, and the Blessing. It includes the Sermon. The Rubric at the end of the Service directs that this portion of it is to be gone through on "Sundays, and other Holydays, (if there be no Communion)."

It is only when the Communion is partaken of that the whole of the Office is intended to be celebrated.

THE ANTE-COMMUNION SERVICE includes—

1. **The Introduction,**—to the end of the *Nicene Creed.*
2. **The Homily, or Sermon.**
3. **The Exhortation,** (if the celebration of the Eucharist is approaching).
4. **The Offertory.**
5. **The concluding Prayers.**

THE INTRODUCTION.

Rubric.—"*Table*,"—was substituted for "*altar*," in order to exclude the idea that the Eucharist was a bloody sacrifice. "*Altar*" is the best authenticated word, being the usual name in the Fathers, while "*table*" occurs only once in the first 300 years of the Christian Era. In succeeding writers, the two terms occur,—the former respecting the *oblations* of the Communion; the latter, the *partaking*. Convocation sanctioned, in 1640, the use of the term "*altar*" in the figurative sense "in which the primitive Church called it an altar."

1. The Lord's Prayer,—is introduced into this, as into every other separate act of prayer in the Church Service.

In commencing the Communion with it, and with the succeeding Collect, we follow the Missal of Sarum, with the difference, however, that in the Romish Church these two Prayers formed a preparatory Service said by the Celebrant privately, while robing.

A remnant of this custom is found in the fact that the Lord's Prayer and the "Amen" are to be here said by the Celebrant alone!

The Lord's Prayer most suitably commences the Communion Service, when the Eucharist is celebrated, since that feast is the great memorial token of the *Father's* love to us, shewn in the gift of His Son to die for us, and the Prayer directs our thoughts and feelings towards Him as "*Our Father.*"

2. **The Collect,** for Purity, (*to be learned*),—"Almighty God, unto whom all hearts," &c.

This is a prayer of the early Church, and has been used, in its present position, in the Church of England, for quite 800 years.

It is suitably placed, for—

(1.) In it the Celebrant and people ask that they "may have their hearts cleansed from evil and wandering thoughts, and prepared for the solemn rite in which they are about to take their respective parts."

(2.) It asks "that we may perfectly love" God, "and worthily magnify" His "holy Name,"—a most appropriate petition to immediately precede the Ten Commandments.

Analysis:—

(1.) *The Address, to the Omnipotent and Omniscient God,*—"Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid."

(2.) *The Petition, for purification of heart,*—"Cleanse the thoughts . . . Holy Spirit,"—*with the end, or purpose,* of such purification, "that we may"—

a. "Perfectly love Thee."

b. "And worthily magnify Thy holy Name."

Exposition:—

This Collect is based upon Ps. cxxxix., 1–4, 23, 24,—"O Lord! Thou hast searched me, and known me. Thou knowest my downsitting and my uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo! O Lord! Thou knowest it altogether. . . . Search me, O God! and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

3. **The Ten Commandments,** (*to be learned*).

N.B.—Of this exposition of the Ten Commandments, only

those portions marked with an asterisk need be studied by Candidates who may be using my "Manual of the Church Catechism."

* In the Primitive Church, in Palestine, and in many of the Western Churches, (*e.g.*, the Gallican), an Old Test. Lesson, chiefly from the Prophets, was read before the Epistle, and Gospel. In imitation of this practice, the Church of England introduced the Ten Commandments, as a kind of unvarying Lesson in this place. The earliest trace of this arrangement is, perhaps, to be found in the custom of expounding the Creed, and Ten Commandments in church, at least four times yearly, —which was ordered by the Synod of Lambeth, in 1281. The direct model followed in placing the Commandments in this place was, however, the Latin version of the Strasburg Liturgy, published in London, 1551: it has the Commandments ended by a prayer, much like our response to the several precepts,— "Domine Deus! . . . *dignare cordibus nostris eam ita tuo Spiritu inscribere*," &c.

* **The Response** to the Commandments, which forms with them a Eucharistic Litany, was substituted for the Lesser Litany, which used to be said 9 times after the Collect for Purity. It was suggested by Jer. xxxi. 33,—"'After those days,' saith the Lord, '*I will put my Law in their inward parts, and write it in their hearts,*'" and by Ps. cxix. 36,— "*Incline my heart unto Thy testimonies.*"

* The Prayer-Book Version of the Commandments is taken from the *Great Bible* of 1539.

* The position of the Commandments in the Communion Service is most appropriate, since it behoves us, before partaking of the Holy Eucharist, to "examine" our "lives and conversation by the rule of God's commandments . . . to bewail" our "own sinfulness, and to confess" ourselves "to Almighty God, with full purpose of amendment of life."—(*The 1st. Exhortation of the Communion Service*).

* The Ten Commandments are likewise found in the Catechism.

Analysis, and Exposition:—

The *Ten Commandments*,—called also the *Decalogue*, (= *ten words*), and the *Moral Law*,—were spoken by Jehovah, from Mount Sinai, to the Israelites.

They were afterwards written, by God, on two tables of stone,—the number written on each table being unknown.

* "*Decalogue*" was the more ancient term, and is taken from the Hebrew text of Ex. xxxiv. 28, and Deut. iv. 13, which should read "ten *words*," not "ten *commandments*."

* The term "*Commandments*" was taken from that employed by Christ in Matt. xix. 17,—"If thou wilt enter into life, keep *the commandments*," &c.

* But our Lord does not here refer specially to the Decalogue, for He does not mention the Mosaic precepts of obedience to God, and adds, "Thou shalt love thy neighbour as thyself," which is not portion of the Decalogue. Hence the term "*Ten Commandments*" does not seem to be so suitable and authoritative as that of "*Decalogue*."

* *The Ten Commandments were not originally numbered off separately*, as is proved by the fact that no such division is found in the old Greek MSS.

* Jewish and Christian Churches have adopted various divisions, and the latter differ amongst themselves on the point.

* The system of the Ch. of England has always been used in the Greek Church, and "is recognized by Josephus and Philo, who were contemporaries of the Apostles. It was followed also by Origen and St. Jerome." Origen "speaks of some in his time, who joined" the 1st. and 2nd. Commandments, thus making 9. St. Augustine approved of joining these two, because it made the mystic number 3 on the 1st. Table; and to make up 10, and have the other mystic number 7 on the 2nd. Table, he split the 10th. precept into two, as it stands in Deut., where "Thou shalt not covet . . . wife" stands before, and apart from, "Thou shalt not covet . . . house."

* The Catechism authorized by the Council of Trent united Commandments 1. and 2.; and gave the 10th. unbroken, with the title, "the 9th. and 10th. Commandments." The 1st. was, in this case, joined to the 2nd. in order to "diminish its distinctive force."

* Almost all the Romish catechisms now altogether omit Commandment 2., because it has "the appearance of prohibiting the" use of images.

* The Lutheran Church, which admits the use of crucifixes, also suppresses this precept.

* The Talmud division, followed by the Jews of our day, is to make, "I am the Lord . . . out of the house of bondage," the 1st. Commandt. Their 2nd. is our 2nd. and 3rd. conjoined; and the rest are as in our, and the Greek, system.

* The Western Church followed the division of St. Augustine, until Calvin restored the Greek method, in 1536.

The purpose of the Moral Law was—

1. That God's chosen people might know His Will, before entering into Covenant with Him.
2. That mankind in all ages might have a standard of conduct, which, while showing them God's requirements, should convict them of sin, and manifest the need of the *Atonement*,—
   "*By the law is the knowledge of sin.*" (Rom. iii. 20).
   "*The law was our pedagogue to bring us unto Christ*, that we might be justified by faith." (Gal. iii. 24).

That the Moral Law is binding upon all men to the end of time appears from Christ's declaration,—"*Think not that I am come to destroy the law . . . but to fulfil. . . .* Till heaven and earth pass, *one jot or one tittle shall in no wise pass from the law.*" (Matt. v. 17, 18).

The Catechism divides the Ten Commandments into—

1. Our "*duty towards God*,"—comprehending the first four.
2. Our "*duty towards*" our "*neighbour*,"—comprehending the remaining six.

This division has the sanction of Christ,—

"A lawyer asked Him . . . 'Master, which is the great commandment in the Law?' Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets." (Matt. xxii. 35–40).

Scope of the Moral Law :—

The Ten Commandments must be interpreted according to their *spirit*,—not according to the *letter*, (as the Pharisees were in the habit of doing).

Christ, in the Sermon on the Mount, laid down this principle, by the explanation He gave of some of the commandments. Accordingly, "we infer that when any duty is enjoined, the contrary sin is forbidden, and when any sin is forbidden, the contrary duty is enjoined."

PREFACE TO THE TEN COMMANDMENTS.

"God spake these words, and said, 'I am the Lord thy God.'"

* *Authorized Version*,—"And God spake all these words, saying, 'I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.'"

In the preface in Exodus, God claims the Israelites' obedience,—

1. As their Lord.
2. As their Deliverer.

He has the same claim to *our* obedience, for He is *our* Lord,—and He has delivered us from the bondage of Satan, and put us in the way to the heavenly Canaan.

* The clause, "Which have brought . . . bondage," is omitted in the Preface in the Ante-Communion Service, apparently because only figuratively, and not in actual fact, applicable to *us*.

OUR "DUTY TOWARDS GOD."

Commandment I.

"Thou shalt have none other Gods but Me."

Authorized Version,—

"Thou shalt have no other gods *before* Me."

Explanation in the Catechism,—"My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength."

This Commandment forbids,—

Literally,—the worship of any other God but Jehovah.

In spirit,—1. Giving to any created thing the highest place in our affections.

We may, thus, make idols of, *e.g.*:—

(1.) Our appetites,—"Whose God is their *belly*." (Philip. iii. 19).

(2.) Worldly pleasures,—"Lovers of *pleasures* more than lovers of God." (2 Tim. iii. 4).

(3.) Wealth,—"*Covetousness*, which *is idolatry*." (Col. iii. 5).

(4.) The praise of men,—"They (the Pharisees) loved the *praise of men* more than the praise of God." (John xii. 43).

2. Giving to any creature any of the honour or worship due to God alone.

The Romish Church, consequently, breaks this commandment, by adoring the Virgin, and saints, and praying to them.

This Commandment enjoins,—

1. *Belief in God*,—including belief in His existence, and in what He has revealed about Himself in Scripture,—and trust in Him, founded on this belief.

"*Without faith it is impossible to please Him*; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. xi. 6).

"*Casting all your care upon Him*; for He careth for you." (1 Pet. v. 7).

2. *Fear of God*,—"God is *greatly to be feared*." (Ps. lxxxix. 7).

Our fear of God should be a holy, child-like awe,—not a slavish terror.

3. *Love of God*,—"*We love Him*, because He first loved us." (1 John iv. 19).

Commandment II.

"Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the

children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands, (*i.e.*, of generations), in them that love Me, and keep My commandments."

* *Authorized Version*,—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments."

Explanation in the Catechism,—"My duty towards God is . . . to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him."

This Commandment forbids,—

Literally—worshipping God through images of Himself, or paying any adoration to images of created things.

The reason why God will not be worshipped through images is, that it is insulting to Him to think that His uncreated and invisible glory can be represented by any created, visible form,—"Forasmuch then as we are the offspring of God, *we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.*" (Acts xvii. 29).

The Jews broke this commandment, when they made the Golden Calf, to worship as the image of God.

(Jeroboam, also, set up two calves to represent God).

The Romish Church violates this commandment, by adoring images, and pictures, of Christ, the Virgin, and Saints.

In spirit—forming low and carnal ideas of God, and worshipping Him indirectly, or superstitiously.

This Commandment enjoins,—

1. *Worshipping God*, (with a spiritual worship),—"God is a Spirit, and *they that worship Him must worship Him in Spirit* and in truth." (John iv. 24).
2. *Giving God thanks*,—"In everything *give thanks*." (1 Thess. v. 18).

(In the *General Thanksgiving*, we give God "humble and hearty thanks" for "our creation, preservation, and all the blessings of this life; but, above all, for" His "inestimable

love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory").

3. *Putting our whole trust in God*,—"*Trust in the Lord with all thine heart* . . . and He shall direct thy paths." (Prov. iii. 5, 6).
4. *Calling upon God*, (in private and in public),—"*Pray* without ceasing." (1 Thess. v. 17).

To this commandment God adds, as a solemn reason why it should be obeyed:—"*For I the Lord thy God am a* jealous *God*," &c.

God is *jealous* of His glory, which He will not have given to images,—"I am the Lord: . . . and *my glory will I not give* to another, neither my praise *to graven images*." (Is. xlii. 8).

"Visiting the *iniquity* of the fathers" is more correct than "visit the *sins* of the fathers,"—the special "*iniquity*" of *idolatry* being here denounced.

God visits "*the iniquity of the fathers upon the children*" only if the latter *continue* in their fathers' idolatry.

(This occurred in the case of Israel and Judah, who persisted in idolatry, and were punished, generation after generation, until, finally, they were carried away into captivity).

It is, however, true, that the descendants of those punished for idolatry suffered the evil consequences of their forefathers' guilt, even if themselves innocent: and, further, it is a natural law that the "*sins*" of men cause suffering to successive generations, though these be blameless. But this cannot be regarded as Divine visitation, any further than it is true that God is the ordainer of what we call the Law of Nature, and that nothing can happen without His permission.

Commandment III.

"Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, (*i.e., will* hold him *very guilty*), that taketh His Name *in vain*," (*i.e.* "*for a light and vain purpose*").

Authorized Version,—the same.

Explanation in Catechism,—"My duty towards God is . . . to honour His holy name and His word."

This Commandment forbids,—

Literally—

1. False swearing,—"*Ye shall not swear by my name falsely.*" (Lev. xix. 12).
2. Cursing and Blasphemy,—"Whosoever *curseth* his God shall bear his sin. And he that *blasphemeth* the name of the Lord, he *shall* surely *be put to death.*" (Lev. xxiv. 15, 16).
3. Employing oaths in ordinary conversation,—"I say unto you, *Swear not at all;* neither by heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. *But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.*" (Matt. v. 34–37).

In spirit—

1. Rash vows.
   (Herod broke this commandment, when he "promised *with an oath*" to give Salome "*whatsoever she would ask*").
2. The unnecessary use of God's Name in conversation.
3. All irreverence towards God's Person, His Word, and His worship,—since His '*Name,*' in its wide sense, signifies everything by which He is known to men.

This Commandment enjoins,—

1. *Honouring God's holy Name,* which includes—
   (1.) The reverent use of God's name in solemn oaths,—"Thou shalt fear the Lord thy God, and *shalt swear by His name.*" (Deut. vi. 13).
   Paul constantly takes God to witness.
   "Behold, *before God,* I lie not." (Gal. i. 20).
   Taking an oath as witness in a Court of Justice, *with a determination to tell the truth,* is allowed by this commandment; for it is not taking the name of God "*in vain*").
   (2.) Reverencing God's Person, and Attributes, (which is the same as *fearing* Him).
2. *Honouring God's Word,* which includes—
   (1.) Reverencing the Scriptures,—"*Search the Scriptures.*" (John vi. 39).

(2.) Reverencing His House, where His Word is proclaimed, and His ordinances, (which are prescribed in His Word), are celebrated,—"*Keep thy foot when thou goest to the house of God*, and be more ready to hear than to give the sacrifice of fools." (Eccles. v. 1).

Commandment IV.

"Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it."

Authorized Version,—is almost identical, the only important difference being, "Remember the Sabbath-day, to keep it holy."

Explanation in the Catechism,—"My duty towards God is . . . to serve Him truly all the days of my life."

This Commandment forbids,—

Literally,—All physical, and mental, toil, on every seventh day, excepting—

1. Works of Necessity.—Christ justified His disciples for plucking the corn, and husking it, on the Sabbath.
2. Works of Mercy.—Christ healed the man with the withered hand, on the Sabbath, declaring, "*It is lawful to do well on the Sabbath days.*" (Matt. xii. 12).
3. Work connected with Public Worship.—"*On the Sabbath* days *the priests* in the temple *profane the Sabbath, and are blameless.*" (Matt. xii. 5).

In spirit—All worldly business, pleasures, conversation, and thoughts, on the Sabbath,—"Not doing *thine own ways*, nor finding *thine own pleasure*, nor speaking *thine own words*." (Is. lviii. 13).

This Commandment enjoins,—

Serving God truly all the days of our life, including:—

1. Working hard during six days of the week.
2. Keeping holy the Sabbath Day, which is done by—
   (1.) Resting from all worldly pursuits.
   (2.) Engaging in public worship, (besides our usual private devotions),—"*Not forsaking the assembling of ourselves together.*" (Heb. x. 25).
   (3.) The exercise of charity to our poorer brethren,—"*Upon the first day of the week* let every one of you *lay by* him *in store*, as God hath prospered him." (1 Cor. xvi. 2).

History of the Sabbath.

Sabbath = rest.

It was ordained by God, after the six days' work of Creation, for two purposes,—

1. As a day of rest for man's sake,—"The Sabbath was *made for man.*" (Mark ii. 27).
2. In commemoration of the work of Creation,—so that man might "*remember*" his "*Creator*," and render worship on that day.

(This reason for keeping the Sabbath is stated in the Commandment).

It, doubtless, ceased to be observed by the Israelites during their bondage; but they had begun to keep it again, before the giving of the Moral Law, for we find Moses telling them there would be no Manna on the *seventh day*, because it was "*the rest of the holy Sabbath.*"

It was re-instituted,—not only to be a rest, and to commemorate the Creation,—but *to celebrate the deliverance from Egypt*,—"The Lord thy God brought thee out thence, . . . *therefore* the Lord thy God commanded thee to keep the Sabbath day." (Deut v. 15).

(Under the Mosaic Law, those who did unnecessary work, on the Sabbath, were to be stoned; in *Numbers*, we read of a man who was stoned for gathering sticks on the Sabbath).

The *seventh* day continued to be kept holy until the *Resurrection*. In commemoration of this,—the beginning of the *New* Creation,—Christians altered their Sabbath to

the *First Day of the Week.* They had Divine sanction for this, for—

1. Christ appeared amongst the Apostles twice, when they were assembled on that day.
2. It was when they were assembled to celebrate that day that the Holy Ghost was given.

But this alteration has never been directly ordered by God; therefore the Jews are not wrong in continuing to keep holy the *sev.nth* day. The *spirit* of the commandment merely requires that *one day in seven shall be a Sabbath.*

(Just as the Jews kept the Sabbath in commemoration of the *Creation* and the *Exodus,* Christians observe it in celebration of the *Resurrection* of Christ, in whom they are "*created anew,*" and by whom *they are delivered from* the *bondage* of Satan).

The *Sabbath* is a *Type* of "*the rest that remaineth for the people of God*" in Heaven.

OUR DUTY TO OUR NEIGHBOUR.

Our *Duty to our Neighbour* is stated in the Catechism, in general terms, thus,—

"*My duty towards my neighbour, is,*"—

1. "*To love him as myself,*"—"Thou shalt *love thy neighbour as thyself.*" (Matt. xxii. 39).

Our '*neighbour,*' is anyone with whom we come in contact, —even if a stranger, or an enemy. Christ taught this in the parable of the Good Samaritan.

2. "*To do to all men, as I would they should do unto me.*"—"*Whatsoever ye would that men should do to you, do ye even so to them;* for *this is the law* and the prophets." (Matt. vii. 12).

Commandment V.

"Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee."

Authorized Version,—almost identical.

Explanation in the Catechism,—"My duty towards my neighbour is . . . To love, honour, and succour, (=support),

my father and mother: To honour and obey the Queen, and all that are put in authority under her, (*i.e.*, all civil officers): To submit myself to all my governors, (*i.e.*, employers), teachers, spiritual pastors and masters, (*i.e.*, bishops and clergy): To order myself lowly and reverently to all my betters, (*i.e.*, superiors in age, talent, attainments, or station).

The position of this Commandment proves that filial piety is our first, and highest, duty, after that to God. This is natural, when we remember that parents are God's representatives.

This Commandment forbids,—

Literally,—Disobedience, and want of affection, to parents.

In spirit,—All want of respect to those who have a right to demand our submission, and obedience.

This Commandment enjoins,—

1. Our duty to our parents, It is—
   (1.) *To love them.*
   (2.) *To honour them* by—
      a. Obedience when young,—"Children, *obey* your parents in all things." (Col. iii. 20). Christ was "subject unto" His parents.
      b. Respecting their advice, when grown up.
   (3.) To support, or help to support, them,—"Moses said, 'Honour thy father and thy mother,' . . . but ye say, 'If a man shall say to his father or mother, It is *Corban*, that is to say, a gift, (*i.e.*, dedicated professedly to God's service), by whatsoever thou mightest be profited by me; he shall be free.' And *ye suffer him no more to do ought for his father or his mother; making the word of God of none effect.*" (Mark vii. 10-13).
2. Our duty to the Queen, and all that are put in authority under her. It is—
   (1.) *To honour them,*—"Render . . . *honour to whom honour is due.*" (Rom. xiii. 7).
   (2.) *To obey them,*—"*Submit yourselves* . . . whether it be *to the king*, as supreme; *or* unto *governors.*" (1 Pet. ii. 13, 14). "For . . .

the powers that be are ordained of God." (Rom. xiii. 1).

This includes paying all taxes legally levied,—

"*Render unto Cæsar the things that are Cæsar's.*" (Matt. xxii. 21).

3. Our duty to employers, teachers, and pastors. It is *To submit ourselves to them,*—"*Servants, be obedient to* them that are *your masters* according to the flesh." (Eph. vi. 5).

That we should submit ourselves to our "*teachers*" is clear from the fact, that they stand to us, while we are under them, *in the place of our parents,* (or guardians), who have committed us to their care.

"*Obey them that have the,* (spiritual), *rule over you;* . . . for they watch for your souls." (Heb. xiii. 17).

4. Our duty to our superiors in age, talent, attainments, or position. It is

To order ourselves lowly and reverently to them, —"Thou shalt rise up before the hoary head, and *honour the face of the old man.*" (Lev. xix. 32). "Render . . . *honour to whom honour*" is due. (Rom. xiii. 7).

This Commandment has attached to it, as an inducement to keep it,—"That thy days may be long in the land which the Lord thy God giveth thee." Consequently, Paul calls it "the first commandment *with promise.*" (Eph. vi. 2).

The simple meaning of this is, that only those of the Israelites who kept this Commandment would enter Canaan, or live any length of time there, because stubborn and rebellious children, and children who smote, or cursed, their parents were, by the Mosaic law, put to death.

We are not to suppose that *we* shall necessarily live long, if we obey our parents, or *vice versâ:* but it is clear that obedience to parents has a tendency to lengthen *our* life, since, by listening to their counsels of experience, we shall avoid what tends to cause decay, and death.

Commandment VI.

"Thou shalt do no murder."

Authorized Version,—"Thou shalt not kill."

Explanation in the Catechism,—"My duty towards my neighbour is . . . To hurt nobody by word or deed . . . To bear no malice nor hatred in my heart."

This Commandment forbids,—

Literally,—Wilful murder of—

1. One's-self, (*i.e.*, Suicide).
   (Consequently, drunkenness, gluttony, and every habit, or act, that tends to shorten our life, is prohibited).
2. Another.—"Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." (Gen. ix. 6).
   (Consequently, to put a murderer to death is not to break this commandment).

In spirit,—

1. *Hurting anyone by word*, (*i.e.*, saying bitter things to anyone,—quarrelling).—"Let all . . . *clamour* be put away from you." (Eph. iv. 31).
2. *Hurting anyone by deed*, (*i.e.*, injuring anyone's person).
   (This does not forbid bodily chastisement by parents, or teachers).
3. *Bearing malice in our hearts*,—"Put off . . . *malice*." (Col. iii. 8).
   "Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment;' but I say unto you, That whosoever *is angry* with his brother shall be in danger of the judgment." (Matt. v. 21, 22).
4. *Bearing hatred in our hearts*.—"Whosoever *hateth* his brother is a murderer." (1 John iii. 15).
   (Cherishing anger and hatred in our [illegible]rts is *murder in thought*, for these evil passi[illegible] us on to the actual deed. Thus Christ te[illegible] of the *heart* proceed . . . *murders* 19).

This Commandment enjoins,—

1. Carefulness of our own, and othe[illegible]

(Consequently, injuries inflicted by a man, or a nation, *in self-defence*, are not here forbidden).

2. Love, forgiveness, and kind acts, to all men,—even our enemies,—"If God so loved us, *we ought* also *to love one another.*" (1 John iv. 11).

"*Forgiving one another*, even as God for Christ's sake hath forgiven you." (Eph. iv. 32).

"Let us *do good unto all men.*" (Gal. vi. 10).

"*Love your enemies*, . . . do good to them that hate you." (Matt. v. 44).

"If thine enemy hunger, feed him; if he thirst, give him drink." (Rom. xii. 20).

Christ Himself prayed, on the Cross, for His executioners.

Commandment VII.

"Thou shalt not commit adultery."

Authorized Version,—the same.

Explanation in the Catechism,—"My duty towards my neighbour is . . . To keep my body in temperance, soberness, and chastity."

This Commandment forbids,—

Literally,—Adultery, (or unfaithfulness to the marriage vow on the part of either husband or wife).

In spirit,—

1. Impure *acts* in general,—"But *fornication and all uncleanness*, . . . let it not be once named among you." (Eph. v. 3).
2. Impure *thoughts*,—"Whosoever looketh on a woman to lust after her, *hath committed adultery* with her already *in his heart.*" (Matt. v. 28).
3. Impure *conversation*,—"Let not *filthiness, nor foolish talking*, be named among you." (Eph. v. 3, 4).

This Commandment enjoins keeping our bodies in—

1. *Temperance*, (= *self-control*),—"I *keep under* my body." (1 Cor. ix. 27).
2. *Soberness*, (since excessive eating and drinking promote sensuality).
3. *Chastity.*

Paul assigns as a reason for keeping our bodies pure that they are "*the members of Christ*," and "the *temple of the Holy Ghost*." (1 Cor. vi. 15, 19).

Commandment VIII.

"Thou shalt not steal."

Authorized Version,—the same.

Explanation in the Catechism,—"My duty towards my neighbour is . . . To be true and just in all my dealing, . . . To keep my hands from picking and stealing."

This Commandment forbids,—

Literally,—

1. *Picking*, (= Theft, or stealing *secretly*).
2. *Stealing*, (= Robbery, or *forcible* stealing),—"*Let him that stole steal no more*." (Eph. iv. 28).

In spirit,—All dishonesty, including, *e.g.*—

Forgery, Extortion, Gambling, Smuggling, Using false Weights and Measures, Adulteration of Goods, Bribery, Sacrilege, Not giving just Wages, Not paying our Debts.

This Commandment enjoins, that we should be,—

True and just in all our dealings,—"Whatsoever things are *true*, . . . honest, . . . *just*, . . . think on these things." (Philip. iv. 8).

Commandment IX.

"Thou shalt not bear false witness against thy neighbour.

Authorized Version,—the same.

Explanation in the Catechism,—"My duty towards my neighbour is . . . To keep my tongue from evil-speaking, lying, and slandering."

This Commandment forbids,—

Literally,—Perjury in a Court of Justice. This is forbidden in two commandments,—in the third, as an offence against God,—in the ninth, as an offence against our neighbour.

In spirit—

1. *Evil-speaking*, (*i.e.*, *maliciously* saying what is cal-

culated to injure another's character),—"Let all *evil-speaking* be put away from you." (Eph. iv. 31).

2. *Lying*, (including falsehood, equivocation, and exaggeration,—whether spoken or acted),—"Putting away *lying*, *speak* every man *truth* with his neighbour." (Eph. iv. 25).
3. *Slandering*, (*i.e.*, spreading reports about our neighbours, which we know to be false,—or have heard from others, but do not know whether they are true, or not),—"He that uttereth a *slander*, is a fool," (= a wicked man). (Prov. x. 18).

This Commandment enjoins,—

1. Perfect truthfulness of speech, and action.
2. Charity in judgment, and words,—
   "Charity . . . *thinketh no evil* . . . *believeth all things, hopeth all things.*" (1 Cor. xiii. 5, 7).

Commandment X.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his."

Authorized Version,—almost identical.

Explanation in the Catechism,—"My duty towards my neighbour is . . . Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me."

This Commandment is unlike the 6th., 7th., 8th., and 9th., in one important respect. They forbid *actual injury*,—the 10th. forbids those *desires of the heart*, (or thoughts), that are the root, and beginning, of actual injury. The 10th. Commandment, then, seems to be intended to convey the *principle* on which the whole of the Decalogue is to be interpreted,—which principle Christ afterwards declared more fully in the *Sermon on the Mount*.

This Commandment forbids,—

Literally,—*Coveting, or desiring, other men's goods*, (since this desire may lead to actual breach of the preceding four commandments, *e.g.*—

David's desiring Uriah's wife led him to commit adultery, and murder.

Ahab's desiring Naboth's vineyard led Jezebel to cause false witness to be borne, and to murder,—and Ahab, to robbery).

In spirit,—

1. Discontent,—"*Be content* with such things as ye have." (Heb. xiii. 15).

"Godliness *with contentment* is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content . . . They that will be rich fall into . . . many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. vi. 6, 7, 8, 9).

2. Envy,—"Charity *envieth not.*" (1 Cor. xiii. 4).
3. Over-anxiety about the supply of our temporal wants,—"*Take no thought*, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed'? . . . for your heavenly Father knoweth that ye have need of all these things." (Matt. vi. 31, 32).

This Commandment enjoins,—

Contentment,—including:—

1. *Learning and labouring truly to get our own living*,—"Study to *be quiet*, and to *do your own business*, and to *work with your own hands.*" (1 Thess. iv. 11).

(It is mostly the idle and improvident who covet their neighbours' goods.)

2. *Doing our duty in that state of life unto which it has pleased God to call us.*

Thus Covetousness is a breach of two commandments,—as idolatry it is forbidden in the first, and, as a sin against our neighbour, it is forbidden in the tenth.

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4. Collect for the Queen.—Two are given, either of which may be used at option.

These Collects are original compositions of the Reformers, in imitation, however, of Latin prayers of the same character.

In the Eucharistic Litany of the Eastern Church, there is a Prayer of similar significance.

It seems somewhat peculiar that, though the Queen is interceded for in the *Prayer for the Church Militant*, she should have, also, a *special* Collect devoted to her in this Service. The object of our Reformers was, probably, to protest publicly and solemnly, against the alarmingly wide-spread disloyalty of the period.

COLLECT I., (*to be learned*) :—

Analysis :—

1. *The Address*,—to God, as the "King Eternal, and Omnipotent,—"Almighty God! whose . . . infinite."

2. *The Petitions*,—"Have mercy . . . Amen." These are 3-fold,—

(1.) *For the Church*,—"Have mercy upon the whole Church."

(2.) *The Queen*,—"So rule . . . glory."

(3.) *Ourselves, "her subjects,"*—"And that we, . . . ordinance."

3. *An Ascription of Eternity, and everlasting dominion, to each Person of the Godhead*,—"Through Jesus Christ . . . without end. Amen."

Exposition :—

"*Knowing whose minister she is*,"—"For he, (*i.e.*, the ruling 'power'), is *the minister of God* to thee for good." (Rom. xiii. 4).

"*Duly considering whose authority she hath, may faithfully serve, honour, and humbly obey her*,"—"*Let every soul be subject unto the higher powers.* For there is no power but of God: *the powers that be are ordained of God.*" (Rom. xiii. 1).

"*In Thee*,"—*i.e.*, "In all things accordant with Thy will."

"*For Thee*,"—*i.e.*, "For Thy sake."

"*According to Thy blessed Word and ordinance*,"—in several passages, amongst which may be mentioned that just quoted, "Let every soul," &c., and 1 Pet. ii. 13, 14,—"*Submit yourselves* . . . whether it be *to the king* as supreme."

COLLECT II., (*to be learned*) :—

Analysis :—

1. *The Address*,—to God Everlasting, Omnipotent, and Merciful,—"Almighty and everlasting God," . . . "O merciful Father!"

2. *The Reason of our Petition*, (stated here, unlike the arrangement of Collects generally, separately from *The Address*),—"We are taught . . . to Thy godly wisdom."

3. *The Petition*,—"We humbly beseech Thee . . . wealth, peace, and godliness. . . . Amen."

Exposition:—

"*We are taught by Thy holy Word, . . wisdom.*"—"*The king's heart is in the hand of the Lord* as the rivers of water: *He turneth it whithersoever He will.*" (Prov. xxi. 1).

"*Godly*" = *godlike.*

"*Wealth*" = general prosperity.

5. The Collect of the Day,—see "*Morning Service.*"

6. The Epistle,—to be read by a "Priest," and to be preceded by the words, "The Epistle," or "The Portion of Scripture appointed for the Epistle," "is written in the —— Chapter of ——, beginning at the —— Verse."

The Epistle was anciently, and still is in the Greek Church, called "*The Apostle.*"

7. The Gospel,—"the people all standing up" during its reading, and the minister prefacing it by, "The holy Gospel is written in the —— Chapter of ——, beginning at the —— Verse."

The reading of the Gospel has ever been regarded with the greatest reverence: hence the standing position prescribed.

In ancient times, when the Gospel was about to be read, (*generally by a Deacon*), the congregation rose, and exclaimed, as we still do, "Glory be to Thee, O Lord"! At the end of the reading, it was the custom, in the Gallican Church, for the people to sing, as is done still in many of our churches, "Thanks be to Thee, O Lord! for Thy holy Gospel!" This custom was very general at the time of the Reformation, whence, probably, we find, in the Rubric, no direction, (like that at the end of the Epistle), to the minister to say, "Here endeth the holy Gospel."

Remarks on the Epistle and the Gospel:—

The Scriptures were read during the Eucharistic Service from the earliest ages of the Church,—portions being selected from the Old Testament, until the completion, and circulation, of the New; after which, passages from the New were exclus-

ively used. There was, however, no system provided,—the Bishop directing what selection should be made.

St. Jerome was, probably, the first who arranged a systematic course of Epistles, and Gospels, for Sundays, and Holydays. His selection was made about A.D. 370, and is supposed to exist in the Lectionary called the *Comes Hieronymi*, which is included among his works.

Our system is taken, almost identically, from that in the Sarum Missal,—differing widely from that of the Roman Missal, but closely corresponding with that in the *Comes*.

The principles guiding the choice of the Epistle and Gospel are that—

1. They shall be suitable to the season at which they are used. In consequence of this, and of the Lessons being mostly in consecutive order, there is, as a rule, no coincidence between the latter, and the Epistle, or Gospel.

   In some instances, (*e.g.*, the first 4 Sundays after Epiphany), the Epistles are consecutive portions of Scripture.
2. They shall both be from the New Testament.

It is noticeable, also, that, from Advent to Trinity Sunday, inclusive, the Gospel is selected from "the historical and doctrinal parts of the New Testament,"—whilst its "practical lessons" are adopted, from Trinity onward, to Advent again.

The chief departures from these principles will be noticed under the following

LIST OF EPISTLES AND GOSPELS FOR SUNDAYS AND HOLYDAYS.

N.B.—In every case, the subject *of the Epistle, and the Gospel, must be learned, and the Epistle, and Gospel, must be read. The committing to memory of the chapter and verse is not absolutely necessary; but is advisable, where possible. In every case, the* remarks *must be thoroughly got up.*

1st. Sunday in Advent.—

Epistle.—Rom. xiii. 8–14,—Exhorting to vigilance, and holiness, in view of the Second Advent.

Gospel.—Matt. xxi. 1–13,—Contains Zechariah's prophecy of the First Advent, and the account of Christ cleansing the Temple, which symbolized His purification of the Church at His Second Advent.

2nd. S. in Ad.—

E.—Rom. xv. 4–13,—Containing prophecies concerning the blessings that are to be the portion of the Gentiles, as part of the result of Christ's Advent.

G.—Luke xxi. 25–33,—Detailing the signs preceding the Second Advent.

3rd. S. in Ad.—

E.—1 Cor. iv. 1–5,—Referring to Christ's making "manifest the counsels of the hearts" at His Second Advent.

G.—Matt. xi. 1–10,—Christ's discourse on John, as His forerunner.

4th. S. in Ad.—

E.—Philip. iv. 4–7,—Containing a brief allusion to the Second Advent,—"The Lord is at hand."

G.—John i. 19–28,—John's testimony to Christ, and declaration that he was only His forerunner.

Christmas Day.—

E.—Heb. i. 1–12,—Relating to Christ's coming and work, and shewing how certain Old Test. prophecies are fulfilled in Him.

G.—John i. 1–14,—Relating to Christ's coming, and reception.

St. Stephen's Day.—

E.—Acts vii. 55–60,—Narrating Stephen's martyrdom.

G.—Matt. xxiii. 34–39,—Christ's lamentation over Jerusalem, and declaration that He would visit upon that generation the blood of the "prophets, and wise men, and scribes," slain by the Jews, (Stephen being one of their martyrs).

St. John the Evangelist's Day.—

E.—1 John i.,—Setting forth Christ under St. John's favourite metaphor, as "the light of the world;" but

having *no special reference* to John, beyond its being taken from one of his Epistles.

G.—John xxi. 19-25,—Christ's question concerning John,—"If I will that he tarry till I come, what is that to thee?" &c.

Innocents' Day.—

E.—Rev. xiv. 1-5,—John's Vision of the Lamb, and the 144,000 "virgins," "without fault before the throne of God."

G. Matt. ii. 13-18,—Herod's Slaughter of the Innocents.

Sunday after Christmas-Day.—

E.—Gal. iv. 1-7,—Setting forth the results, to ourselves, of the Incarnation.

G.—Matt. i. 18-25,—The Birth of Christ.

Circumcision of Christ.—

E.—Rom. iv. 8-14,—Shewing that Circumcision is not essential to salvation.

G.—Luke ii. 15-21,—The Circumcision of Christ.

Epiphany.—

E.—Ephes. iii. 1-12,—The manifestation of Christ, and His blessings to the Gentiles.

G.—Matt. ii. 1-12,—The manifestation of Christ to the Magi.

1*st. Sunday after Epiphany.*—

E.—Rom. xii. 1-5,—Containing, (*like the rest of the Epistles for the first* 5 *Sundays after Ep.*), precepts for the *shewing-forth*, in our lives, of Christ's Doctrine.

G.—Luke ii. 41-52,—Christ's wisdom *manifested* in His conduct in the Temple, at 12 years old.

2*nd. S. after Ep.*—

E.—Rom. xii. 6-16.

G.—John ii. 1-11,—Christ's Divinity *manifested* by His Cana miracle.

3*rd. S. after Ep.*—

E.—Rom. xii. 16-21.

G.—Matt. viii. 1-13,—Christ's Divinity *manifested* in Healing the Leper, and the Centurion's Servant.

4th. S. after Ep.—

E.—Rom. xiii. 1-7.

G.—Matt. viii. 23-34,—Christ's Divinity *manifested* in Stilling the Tempest, and Casting the Devils out of the two Gadarene Demoniacs.

5th. S. after Ep.—

E.—Col. iii. 12-17.

G.—Matt. xiii. 24-30,—The Parable of the Wheat and the Tares; *not specially suited to the Season*, unless regarded as a discourse *manifesting* Christ's Divine wisdom.

6th. S. after Ep.—

E.—1 John iii. 1-8,—Detailing the end of Christ's *manifestation*,—"He was *manifested* to take away our sins."

G.—Matt. xxiv. 23-31,—Describing Christ's *manifestation* of Himself at His Second Advent.

Septuagesima Sunday, (*3rd. S. before Lent*).

E.—1 Cor. ix. 24-27,—Exhorting to mortification,—*suitable*, since this, (as well as the next two Sundays), is intended *as a preparation for Lent.*

G.—Matt. xx. 1-16,—The Parable of the Householder and his Labourers, tending to *humble* us by shewing that we can never exceed our duty.

Sexagesima S.—

E.—2 Cor. xi. 19-31,—Paul sets himself forth as an example of mortification and suffering; but declares he glories not in himself.

G.—Luke viii. 4-15,—The Parable of the Sower,—tending to *humble* us, by shewing how we are "sore let and hindered" in the Christian life.

Quinquagesima S.—

E.—1 Cor. xiii.,—"Charity," (= Love), indispensable to Christians, as proof, and part, of self-denial, and self-discipline.

G.—Luke xviii. 31–43,—Christ foretells His sufferings; heals a Blind Man at Jericho,—being, by these acts, an example to us of self-denial, and charity.

Ash Wednesday, ("*The first Day of Lent*").

E.—Joel ii. 12-17,—Exhorting to humiliation, and repentance.

G.—Matt. vi. 16-21,—*ditto*, with caution against mere *outward* mortification.

1*st. S. in Lent.*—

E.—2 Cor. vi. 1-10,—Teaching that Christ's followers must be willing to suffer tribulation and *humiliation*.

G.—Matt. iv. 1-11,—Christ's Fasting and Temptation,—an example to Christians in like circumstances.

2*nd. S. in L.*—

E.—1 Thess. iv. 1-8,—Inculcating mortification of body.

G.—Matt. xv. 21-28,—Christ healing the Daughter of the Canaanitish Woman,—an example to us of Charity.

3*rd. S. in L.*—

E.—Ephes. v. 1-14,—Exhorts to mortification.

G.—Luke xi. 14-28,—Christ casts out a Devil, &c.,—an example of Charity.

4*th. S. in L.*—

E.—Gal. iv. 21-31,—Shewing that Christians are under the New Covenant of Repentance, and Faith.

G.—John vi. 1-14,—Christ feeds 5000,—an example of Charity.

(Acts of Charity, on the part of Christ, form the subjects of the Gospel for the 2nd., 3rd., and 4th. Sunday in Lent, to remind us that *we should shew the sincerity of our humiliation and repentance by deeds* of love, and self-denial).

5*th. S. in L.*—

E.—Heb. ix. 11-15,—Setting forth Christ as the Mediator of the New Covenant.

This Epistle is suitable at the end of Lent, since it encourages us to hope that the sins which we have,

during the Season, been deploring, and repenting of, are forgiven through faith in Christ's Atonement: at the same time it strikes the key-note of the approaching Easter.

G.—John viii. 46-59,—Christ reproves the Jews for rejecting Him; *not specially applicable* to the Season, but leading up towards Passion Week, since it exhibits an exacerbation of Jewish hatred towards Christ, tending to issue in His death.

Sunday next before Easter, (Palm Sunday).

E.—Philip. ii. 5-11,—Alluding to *Christ's Humiliation, Sufferings,* and Exaltation.

G.—Matt. xxvii. 1-54,—*Christ's Trial before Pilate, and Crucifixion.*

Monday before E.—

E.—Is. lxiii.—A Prophecy of *Christ's Sufferings,* Triumph, and Mercy to the Church.

G.—Mark xiv.,—Mark's account of events, from the Anointing, at Bethany, to Christ's Condemnation by the Sanhedrin.

Tuesday before E.—

E.—Is. l. 5-11,—A Prophecy of Christ's sufferings.

G.—Mark xv. 1-39,—Events, from Christ's Condemnation by the Sanhedrin, to His Death.

Wednesday before E.—

E.—Heb. ix. 16-28,—Christ the Anti-type of Mosaic sacrifices.

G.—Luke xxii.,—Events, from the Last Supper, to Christ's Condemnation by the Sanhedrin.

Thursday before Easter, (Maunday Thursday).—

E.—1 Cor. xi. 17-34,—Paul's account of the Institution of the Eucharist.

G.—Luke xxiii. 1-49,—Christ's Trial, by Pilate, and Herod, and His Crucifixion.

Good Friday.—

E.—Heb. x. 1-25,—Christ the Anti-type of Mosaic sacrifices.

G.—John xix. 1–37,—Events, from Christ's condemnation by Pilate, to the piercing of His side, including the Crucifixion.

(John's account is chosen, most probably, because he alone, of all the Disciples, *witnessed* the Passion).

Easter Even.—

E.—1 Pet. iii. 17–22,—Alluding to Christ's descent into Hades, and to the Resurrection.

G.—Matt. xxvii. 57–66,—Christ's Burial; the Watch set.

This Epistle, and Gospel, were substituted, in 1549, for the ancient ones,—(Col. iii. 1–4; Matt. xxviii. 1–7),—both referring to the Resurrection.

Easter Day.—

E.—Col. iii. 1–7,—The effect the Resurrection should have on Christians.

G.—John xx. 1–10,—Account of the Resurrection.

Monday in Easter Week.—

E.—Acts x. 34–43,—Peter declares the fact of the Resurrection, and Christ's subsequent Appearances.

G.—Luke xxiv. 13–35,—Christ appears to the Two going to Emmaus.

Tuesday in Easter Week.—

E.—Paul, at Antioch, recapitulates Christ's Death, and *Resurrection*, &c.; and shews how, therein, He fulfilled prophecy, and must, therefore, be the Messiah.

G.—Luke xxiv. 36–48,—Christ's appearance to the Eleven, on the evening of the Resurrection.

(In ancient times, Easter was commemorated through the following week; but its celebration was limited to three days, in 1094, by the *Council of Constance*, whose authority we follow. In choosing the Epistles from *Acts*, we follow the ancient practice of reading that Book from Easter to Whitsuntide).

First S. after Easter, (*Low Sunday*).—

E.—1 John v. 4–12,—The necessity, and blessedness, of believing that "Jesus is the Son of God,"—in allusion, probably, to the unbelief of Thomas. Or, perhaps,

the Epistle was chosen with relation to the old custom for the Neophytes to lay aside, and deposit in the church, their Chrisoms, on this day.

G.—John xx. 19–23,—Christ's appearance to the Ten, Thomas being absent, (which occurred on the evening of the Resurrection).

John xx. 26–29, containing the account of Christ's Appearance to the Apostles, when Thomas was *present*, would have been a more suitable Gospel, for this Appearance actually occurred on the *First Sunday after Easter.*

2nd. S. after E.—

E.—1 Pet. ii. 19–25,—Commemorates Christ's sufferings, and *finished work*, and is thus suitable to the season following the Resurrection.

G.—John x. 11–16,—All Christ's sheep to be gathered into one fold, *as the result* of His laying down His life for them.

3rd. S. after E.—

E.—1 Pet. ii. 11–17,—Inculcates mortification of the flesh, and obedience to all lawful authority; *no special suitableness.*

G.—John xvi. 16,—Christ foretells His going "to the Father;" suitable in view of Ascension.

4th. S. after E.—

E.—James i. 17–21,—Exhortation to "receive with meekness the engrafted Word;" *no special suitableness.*

G.—John xvi. 5–15,—Christ foretells His going away to send the Comforter.

5th. S. after E., (formerly called "*Rogation Sunday*").—

E.—James i. 22–27,—Exhortation to be "*doers* of the Word, and not hearers only;" *not specially suitable.*

G.—John xvi. 23–33,—Christ foretells His going "to the Father," and invites His Disciples to then "ask in" His "name," (in allusion to the Rogation Days which followed).

Ascension Day, (or *Holy Thursday*).—

E.—Acts i. 1-11,—Account of the Ascension.

G.—Mark xvi. 14-20,—Christ's final Appearances, and Ascension.

Sunday after Ascension-Day.—

E.—1 Pet. iv. 7-11,—Exhortation to watchfulness, in view of Christ's coming again.

G.—John xv. 26, 27. xvi. 1-4,—The promise of the Comforter,—suitable in view of Whit-Sunday.

Whit-Sunday, (or *Pentecost*).—

E.—Acts ii. 1-11,—Account of the Pentecostal outpour of the Holy Spirit.

G.—John xiv. 15-31,—The Promise of the Comforter.

Monday in Whitsun-Week.—

E.—Acts x. 34-48,—Peter's Speech before Cornelius, and the consequent *Outpouring of the Holy Spirit upon the Gentiles, and their Baptism*, (being thus doubly suitable for Whitsuntide).

G.—John iii. 16-21,—Declaring that Christ died for *all* who will believe on Him; and, consequently, suiting the Epistle, which is from the chapter recounting the opening of the Gospel door to the Gentiles; or, perhaps, it was intended for the instruction of the newly baptized, exhorting them to become "children of the light."

Tuesday in Whitsun-Week.—

E.—Acts viii. 14-17,—The Church at Samaria receive the Holy Ghost.

G.—John x. 1-10,—Christ declares Himself the True Shepherd.

Trinity Sunday.—

E.—Rev. iv.—Containing the 3-*fold* Invocation, "Holy! Holy! Holy! Lord God Almighty"!

G.—John iii. 1-16,—Mentioning *the Three Persons* of the Godhead.

From Trinity Sunday, to 25th S. after Trinity, the Epistle and Gospel are not chosen with reference to any particular event, or doctrine; but, as a rule, simply embody the "practical lessons" of the New Testament, in the words of our Lord, and His Disciples. Consequently, they will be passed over, as will all the Epistles and Gospels, for Saints' Days, save when they suit the Day.

25th. S. after T.—

E.—Jer. xxiii. 5-8,—Prophecy of *Christ's Coming* to rule over restored Israel.

G.—John vi. 5-14,—Feeding the 5000.

The Epistle is suitable, for it and the G. have always to be repeated on the Sunday preceding the First in Advent.

St. Andrew.—

E.—Rom. x. 9-21,—Containing "How beautiful are the feet," &c., (applicable to Andrew as Apostle).

G.—Matt. iv. 18-22,—Andrew, &c., called.

St. Thomas.—

G.—John xx. 24-31,—Thomas's unbelief, and subsequent conviction.

Conversion of St. Paul.—

E.—Acts ix. 1-22,—Saul's Conversion.

G.—Matt. xix. 27-39,—Christ promises inestimable rewards to His followers, who, (as Saul did), should forsake all things for Him.

The Purification.—

E.—Mal. iii. 1-5,—"The Lord, whom ye seek, shall suddenly come to His temple," &c.

G.—Luke ii. 22-40,—Account of the Purification.

St. Matthias.—

E.—Acts i. 15-26,—Matthias chosen.

The Annunciation.—

E.—Is. vii. 10-15,—"Behold a Virgin shall conceive," &c.

G.—Luke i. 26-38,—Account of the Annunciation.

St. Mark.—

E.—Ephes. iv. 7-16,—Diversity of gifts; "He gave . . . Evangelists," (as Mark).

St. Philip, and St. James.—

E.—*James* i. 1.

G.—John xiv. 1-14.—*Philip* says, "Lord! shew us the Father," &c.

St. Barnabas.—

E.—Acts xi. 22-30,—Barnabas sent to Antioch: his character.

St. John Baptist.—

E.—Is. xl. 1-11,—"The voice of him that crieth in the wilderness," &c.

G.—Luke i. 57-80,—Birth, and Circumcision, of John.

St. Peter.—

E.—Acts xii. 1-11,—Peter imprisoned, and released by "the Angel of the Lord."

G.—Matt. xvi. 13-19,—Peter's Confession of Christ's being the "Son of the living God."

St. James.—

E.—Acts xi. 27-end; xii. 1-3,—James martyred.

G.—Matt. xx. 20-28,—"The mother of Zebedee's children" requests of Christ that her sons, (*James* and John), "may sit, the one on" His "right hand, and the other on" His "left, in" His "Kingdom."

St. Matthew.—

G.—Matt. ix. 9-13,—Account of Matthew's call.

St. Michael, and All Angels.—

E.—Rev. xii. 7-12,—"Michael and his angels" fighting "against the Dragon."

G.—Matt. xviii. 1-10,—Christ declares that "in heaven" the *angels* of "little ones" "do always behold the face of my Father which is in Heaven."

St. Luke.—

E.—2 Tim. iv. 5,—Paul says, "Luke only is with me."

G.—Luke x. 1–7,—Appointment of the *Seventy*, (of whom Luke is, by some, supposed to have been one).

St. Simon, and St. Jude.—

E.—*Jude* 1–8.

All Saints.—

E.—Rev. vii. 2–12,—The "sealing" of the Saints.
G.—Matt. v. 1–12,—The "*Beatitudes*" of ditto.

8. **The Nicene Creed,**—already considered.

The following **Rubric** ends this part of the Service,—

"Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place."

THE HOMILY, OR SERMON

Is customarily preceded by a Hymn,—and a Collect, or an extempore prayer, offered, from the Pulpit, by the Preacher.

The First Book of Homilies was set forth **1547**, with an Injunction that one of them should be read every Sunday "in the churches."

Their object was—

1. To supply the "lack of preachers in many places,"—very few ministers being in the habit of preaching, or capable of doing so.
3. To disseminate the reformed doctrines through the country.

This Book contains 12 Homilies. Of these, Cranmer composed "*Of the Salvation of Mankind,*" and two others; and Bonner, and his chaplain, wrote "*Of the Misery of all Mankind,*" and "*Of Christian Love and Charity.*"

The Second Book of Homilies was published, **1564**. It is generally supposed to be in great measure the work of Jewell.

"*Homily*" is from the Greek ὁμιλία = *instruction*: the Greeks called it also λόγος. The corresponding Latin term was *sermo*, or *tractatus*.

As scholarship advanced, the ability to preach original discourses became general, and the Homilies, consequently, disappeared from use.

The Sermon very properly follows the Creed, for it should be based on the doctrines of Scripture, and these have just been enumerated *in* the Confession of Faith.

THE EXHORTATIONS, (both to be carefully read).

On the Sunday or Holy-Day immediately preceding the day on which the Holy Communion is to be administered, the Rubric directs the minister to read one of two Exhortations to the congregation. The laity had, before the Reformation, become merely spectators at the Eucharist. To induce them to communicate, and to instruct in the doctrines of the Sacrament, these Exhortations were framed.

Exhortation 1,—"Dearly beloved brethren, on ———day next, I purpose . . . all scruple and doubtfulness."

(Some ministers read only the first clauses, down to "are made partakers of the Kingdom of Heaven").

In this Exhortation, "*sacrament*," and "*mystery*," are used as convertible terms. Strictly, the "*sacrament*" is the "outward, visible sign," and "*mystery*," "the thing signified."

Exhortation 2,—"Dearly beloved brethren! on ——— I intend, by God's grace, . . . unto Almighty God our Heavenly Father."

This the Rubric directs to be used, "in case" the minister "shall see the people negligent to come to the Holy Communion." It was added, 1552, by Bucer's advice, and is said to be the work of Martyr.

THE OFFERTORY.

Rubrics.—1. *Before* the Sentences,—

"Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion."

2. *After* the Sentences,—

"Whilst these Sentences are in reading, the Deacons,

Church-wardens, or other fit persons appointed for that purpose, shall receive the *Alms for the Poor*, and *other devotions of the people*, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table."

The practice of offering alms, and oblations, is of the greatest antiquity in the Church. In the East, they were made before the Service; in the West, after the dismissal of the Catechumens. The offerings consisted not only of money, but of garments, and general necessaries, as also bread and wine for the subsequent Eucharist. The practice of making weekly offerings is sanctioned by Paul, in giving instructions to the Corinthians about "the collection for the saints" in distress, at Jerusalem,—"*Upon the first day* of the week let every one of you lay by him in store," &c. (1 Cor. xvi. 2).

"*Alms for the Poor, and other devotions of the people.*" This indicates that the Offertory was not meant to consist of merely alms. The other purpose in view was, doubtless, the maintenance of the minister, where this could not be provided for in any other way. This was the regulation under the Mosaic law, for,—"They who" ministered "about holy things" lived "of the sacrifice." It was the custom, also, in the Primitive Church.

That this was the second object of the proceeds of the Offertory, appears from the fact that the

Sentences, (*which should be read through*), are of three kinds:—

1. Those inculcating the duty of giving *generally*.
2. Those " " " *to the poor*.
3. Those " " " *to the ministers* "*who sow unto*" *us* "*spiritual things*."

It was anciently the custom to sing an *Anthem* called "*The Offertory*," during the gathering of the alms, &c. For this the *Sentences* were substituted.

The Sentences are 20 *in number:*—

16 *from the New Test.:*—

Matt.	4
Luke	1
1 Cor.	3
2 Cor.	1

Gal.	2
1 Tim.	2
Heb.	2
1 John	1

4 from the Old Test.:—

Tobit	2
Prov.	1
Pss.	1

The offerings are ordered to be placed upon the "*Table*," in accordance with Christ's words,—"The altar that sanctifieth the gift." (Matt. xxiii. 19).

THE CONCLUDING PRAYERS.

1. "For the Whole State of Christ's Church Militant here on Earth," (*to be learned*).

(This is preceded by the following

Rubric:—

"And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, the Priest shall say, 'Let us pray for the whole,'" &c.

It is customary, in many churches, to keep the Elements standing on a *Credence-Table*, at the side of the Chancel, and to remove them thence to the '*Lord's Table*,' at the point directed in this Rubric).

Intercessory Prayer is "a special duty," and possesses "a special hope of prevailing power" at the time of the Eucharist, which celebrates Christ's "great love."

Prayers of the same kind as that "For the Whole State," &c., are found in a corresponding position in the oldest Liturgies. Ours is, however, not borrowed from these, but is original, and is more comprehensive in its scope.

The preface was, at first,—"Let us pray for the whole state of Christ's Church." This was taken from the preface to the first intercessory Collect for Good Friday, in the Sarum Missal,—"*whole*" translating the Latin, "*universali*;" and thus shewing that the *unity* of the Church is the principal object of the prayer. The phrase "Militant here on earth," though added to protest against the practice of praying for the departed, was taken from the heading of a similar prayer in a

Sarum book of the *Hours of the Blessed Virgin*, which ends by a petition for eternal life for the faithful, both living and *dead.*

Analysis:—

1. *The Address*,—"Almighty . . . all men."

2. *The Petitions*,—8-fold,—viz., for—

(1.) *The acceptance of our alms, oblations, and prayers*,—"We humbly . . . Thy Divine Majesty."

(2.) "*The universal Church*," that it may be continually inspired "with the spirit of truth, unity, and concord,"—"Beseeching Thee to inspire . . . godly love."

(3.) "*All Christian Kings, Princes, and Governours*," especially our own,—"We beseech Thee also . . . quietly governed."

(4.) *The* "*whole Council*," *and* "*all that are put in authority*," that they may rule justly, punishing vice, and promoting virtue,—"And grant unto her whole Council . . . true religion and virtue."

(5.) "*All Bishops and Curates*," that they may rightly live, preach, and administer the Sacraments,—"Give grace, O heavenly Father! . . . Thy holy Sacraments."

(6.) "*All*" *God's* "*people*," (especially the present congregation), that they may have "heavenly grace," to hear, receive, and live according to, His "holy Word,"—"And to all Thy people . . . all the days of their life."

(7.) *The afflicted* in any way,—"And we most humbly . . . adversity."

(8.) *Ourselves*, that we may follow the example of the departed saints, (for whom we bless God's "holy name"),—"And we also bless . . . Thy heavenly kingdom."

3. *Christ's merits pleaded*,—"Grant this, ... Mediator and Advocate. Amen."

Exposition:—

"*Who by Thy holy Apostles has taught us to make prayers*,"

&c.,—"I exhort therefore, that, first of all, *supplications, prayers*, intercessions, and *giving of thanks*, be made *for all men*." (1 Tim. ii. 1).

"*Alms and oblations*."—Different opinions are held as to what these words include :—

1. Some think "*alms*" refers to the *money* collected, and "*oblations*," to the *bread and wine;* and, consequently, they regard this prayer as "the beginning of the Consecration."

   This, however, does not seem to be correct, for

   a. When there *is* no Communion, this application of "*oblations*" cannot be accepted.

   b. When there *is* a Communion, the money has been *presented* to God, and placed on the Table: the Elements have been merely placed on the Table, *not presented*, or *offered*,—consequently, they cannot be regarded as "*oblations*."

2. Others say "*alms*" refers to the *money* meant *for the poor*, and "*oblations*" to that intended *for other purposes*.

3. The most probable explanation is that the two words are merely *different names for the same thing, i.e.*, for the proceeds of the collection,—which, as a charitable gift, are "*alms*," and, as offerings to God, are "*oblations*."

"*Indifferently*" = impartially, making *no difference* between the treatment of one person and another.

"*Lively* Word" = *living* Word, Word *of life*.

2. One Collect, or more,—according to the following

Rubric:—

"Collects to be said after the Offertory, when there is no Communion, every such day one or more; *and the same may be said, also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*"

(The 2nd. of them forms part of the Confirmation Office.)

These Collects, which are found at the end of the Communion Service, are 6 in number, 3 of which, (1st., 2nd., and

4th.), were taken from the Sarum Service, and 3 composed in 1549.

They are, respectively, Prayers—

"1. For protection amidst the vicissitudes of life.
2. For the Preservation of our Souls and Bodies.
3. For a Blessing on what we have heard at Church.
4. For a Blessing on all that we do.
5. That the imperfection of our petitions may be excused and their defects supplied.
6. That our supplications, so far as they are agreeable to the will of God, may be accepted."

Only three of them are commonly used, *viz.*—the 3rd., 4th., and 5th.—

3rd. "Grant, we beseech Thee, Almighty God, that the words," &c.

4th. "Prevent us, O Lord, in all our doings," &c.

("*Prevent*" = go before, (Lat. *prævenio*).
In this Collect, "the concurrence of Grace, and Free-will, is pithily expressed.")

5th. "Almighty God, the fountain of all wisdom," &c.

These three should be learned, and the other three read carefully, at least.

3. The Blessing, (*to be learned*) :—

"The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*"

The first part of this Blessing, (which is to be pronounced by the Bishop, if he be present), is taken from Philip. iv. 7,—"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."
The remaining part is a Benediction which the English Church has used since 600 A.D.

Rubric 9, (at the end of the Communion Service) :—

"After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein

if they disagree, it shall be disposed of as the Ordinary shall appoint."

In many cases there is a great departure from the order prescribed by Rubric in reference to the Ante-Communion Service :—

In a large number of our churches, after the Nicene Creed, announcement is made of forthcoming services, and the Exhortation is read, if a Communion be at hand. Then follow a Hymn,—the Sermon,—one of the 6 Collects,—and the Blessing. Thus, the Offertory, the Sentences, and the Prayer "for the whole state," &c., are entirely omitted.

PART VI.

THE ORDER OF CONFIRMATION, OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED, AND COME TO THE YEARS OF DISCRETION.

THE practice of Confirmation is derived from the Apostles' laying hands upon the newly-baptized, whereby they received the Holy Ghost.

When miraculous gifts ceased in the Church, the custom of imposing hands was still kept up, and became in the early ages, as it would appear from the Fathers, a rite of exactly the same nature as Confirmation.

In the ancient Church, and in that of England until the 8th. centy., Confirmation followed immediately after Baptism, (whether the baptized were adult, or infant), if the Bishop were present. The latter anointed the newly-christened with a mixture of oil and balsam, (as a symbol of the Holy Spirit's unction), and laid his hands on them. In case of the Bishop's absence, Confirmation was deferred.

In the Eastern Church, however, the Minister, in the absence of his Bishop, himself proceeded to confirm, immediately upon baptism.

In the Eastern Church, the rite was called *σφραγὶς* = *the seal*, from Ephes. iv. 30,—"Grieve not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption."

The Western Church termed it *signaculum* and *chrisma*, (because of the *anointing* accompanying it).

Confirmation is not a Sacrament,—for though it has "an outward visible sign," (the imposition of hands), of an inward

and spiritual grace," (the confirming power of the Spirit), *it was not "ordained by Christ Himself."*

Confirmation is the "stepping-stone from Baptism to the Lord's Supper."

This is apparent from comparing the Exhortation to the Godfathers and Godmothers at the end of the Baptismal Service for Infants:—

"Ye are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism, set forth for that purpose," with the Rubric at the end of the Confirmation Service,—"And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

The same relation holds good in the case of those baptized when adults, as is seen by the Rubric at the end of the Service for the *Baptism of such as are of Riper Years*:—

"It is expedient that every person, thus baptized, should be confirmed by the Bishop, as soon after his Baptism as conveniently may be; *that so he may be admitted to the Holy Communion.*"

From these Rubrics, it will be seen that those baptized in infancy are required to be thoroughly instructed in the Church Catechism, (which contains the leading doctrines of the Christian religion), before Confirmation. No such preparation is required of adults, because, (by the 1st. Rubric preceding *Baptism of such*, &c.), it is directed that they shall be "sufficiently instructed in the Principles of the Christian Religion" *before* baptism.

The title to the Confirmation Service orders that those to be confirmed shall have "*come to years of discretion.*" By this we are to understand *an age when they can learn, and understand, the Church Catechism.* This age will, of course, vary with each child's intelligence, so that no rule can be laid down as to the time for administering the rite.

The Object of Confirmation is twofold, as may be deduced from the Service itself:—

1. The candidate *confirms* the promises made for him, (or *by* him, in the case of those baptized when adults), by his Godparents.

This is clear from the question put by the Bishop, "Do ye here . . . *renew the solemn promise and vow that was made in your name at your Baptism*, ratifying and *confirming the same in your own persons?*" &c.

2. The candidate *is confirmed* by the Holy Spirit against the "assaults" of "the world, the flesh, and the devil."

This is manifest from the Bishop's prayer,—"*Strengthen them*, we beseech Thee, O Lord! *with the Holy Ghost*, the Comforter."

It is to be noted that the office of Godfathers and Godmothers does not cease at the confirmation of their charges, but lasts as long as the latter live.

The 3rd. Rubric at the end of the Catechism directs that a Godfather, or a Godmother, of each candidate, shall be present at his, or her, Confirmation.

The 4th. Rubric orders that, when the Bp. has fixed a day for Confirmation, the minister of each parish, whence candidates are to come, shall let him have a list of these for his approval, previous to his proceeding to administer the rite.

The Rubric preceding the Confirmation Service directs, that, on the day appointed, the candidates shall be placed "standing in order" before the Bishop, who, or some other minister, shall commence by reading—

1. The Preface, (*to be learned*).

This was derived from the *Deliberatio*, and was, until the revision of 1662, a Rubric, not part of the Service.

Analysis:—

1. *The ultimate design of Confirmation,—viz.*, the "edifying" of the candidates,—"To the end . . . shall receive it."

2. *The pre-requisite of Confirmation,—viz.*, a knowledge of the Creed, &c.,—"The Church hath thought . . . are contained."

3. *The immediate design of Confirmation,—viz.*,

(1.) *To confirm the Baptismal Covenant,*—"Which order . . . *confirm* the same."

(2.) *To promise to live according to it,*—"And also *promise* . . . assented unto."

Exposition:—

"*Edifying*" = *building up.*

"*What their Godfathers and Godmothers promised for them in Baptism,*"—

"*Question.* What did your Godfathers and Godmothers then do for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."—*The Catechism.*

2. The Bishop's Question, (*to be learned*).

This is taken from the *Deliberatio*, and was added, 1662, previously to which the whole, or part, of the Catechism, was gone through at this point.

"*The same,*"—refers to "solemn promise and vow that was made in your name at your Baptism."

"*I do,*"—is a confirmation, and renewal, of the Baptismal Vow. In saying the Catechism, in preparation for Confirmation, every time the candidate has, to the question, "Dost thou not think that thou art bound to believe, and to do as they, (*i.e.*, the Godparents), have promised for thee?" replied, "Yes, verily; and, by God's help, so I will," he has "ratified and confirmed" to his clergyman the Vow made on his behalf at Baptism. But at Confirmation he renews his Vow under peculiarly solemn circumstances. He takes it upon himself publicly,—before the Bishop, "the highest spiritual officer of Christ on earth,"—and for the last time before that solemn rite that finally seals him Christ's.

3. The 6 Versicles, (*to be learned*),—are taken from the Psalms. The first two remind the candidate that the "help" he needs, to enable him to perform his Vow, is to be found in Almighty God alone.

4. The Collect, "Almighty and Everlasting God," &c., (*to be learned*),—is found in the Sacramentary of Gelasius, and has been in use at the Confirmation Service of our Church

since, at least, 700 A.D., being found in an Office-Book of the Archbp. of York of that period.

Analysis :—

1. *The Address*, including an assertion that the candidates are already regenerate,—"Almighty . . . all their sins."

2. *The Petition*,—2-fold,—viz., for—
   (1.) *Strength*,—"Strengthen them, . . . Comforter."
   (2.) *Increase of gifts*,—"And daily increase . . . for ever. Amen."

There is no pleading of the name of Christ at the close of the Collect.

Exposition :—

"*Hast given unto them forgiveness of all their sins*,"—*i.e.*, on condition of fulfilling the terms required,—*viz.*, Repentance and Faith.

"*Manifold gifts*."—In the Latin "*sevenfold gifts*," which expression appears also in the *Veni Creator*.

The origin of this petition is Is. xi. 2, where it is prophesied that on Christ shall rest "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

In the Collect, "ghostly *strength*" is put for "*might*," and another gift, "the spirit of . . . true godliness" is added, thus making Isaiah's 6 into 7, which is the Hebrew mystic number signifying *all*, or *perfection*. Thus the Bishop prays, then, that *all* spiritual gifts may rest upon the candidates.

Rubric.—"Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,"—

5. **The Confirmation Prayer,** (*to be learned*).

Analysis :—

1. *The Address*,—"O Lord."

2. *The Petition*,—3-fold,—*viz.*, for
   (1.) *Fatherly defence*,—"Defend . . . grace."
   (2.) *Perseverance*,—"That . . . for ever."
   (3.) *Daily increase of the Spirit*,—"And daily . . . kingdom. Amen."

The petitions are not offered through Christ.

Anciently, the Bishop made the sign of the Cross, with unction, on the forehead of each candidate. The sign of the Cross, without unction, as well as imposition of hands, was retained in 1549, the Bp. saying, "N, (*i.e.*, the Christian name repeated), I sign thee with the sign of the Cross, and lay my hand upon thee; In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Naming each candidate gave an opportunity to change names, which was often done.

The present form was ordered, and the sign of the Cross laid aside, in 1552.

"The Imposition of Hands," then, it is clear, "is the essential part of the rite of Confirmation." The laying on of hands has been from earliest times "the symbol of paternal blessing already inherited," (*e.g.*, Jacob blessing Joseph's sons). "So, in Confirmation, the laying on of the Bishop's hands is a *seal* of the promise made by God, as a Father, to those whom He has adopted, at their baptism, into the relationship of children."

6. The Mutual Salutation.

The Bishop's part of this was, in 1549, "The peace of the Lord abide with you." This was a remnant of the ancient ritual, according to which the Bp., at this point, addressed each candidate with, "*Pax tibi*,"—at the same time giving him a pat on the cheek, as a symbol that he must be prepared to be buffeted, for Christ's sake.

7. The Lord's Prayer,—is inserted here, as it is in every separate Service of the Church. Its use in this case is as a thanksgiving to God for the bestowal of His grace just granted, and a happy recognition of the fact that the newly confirmed, and the congregation generally, are in filial relation to God, and are, consequently, "brethren in Christ."

8. The Collect, "Almighty and everlasting God, who makest us both to will, &c., (*to be learned*).

This is taken from a Collect in the *Deliberatio*.

Analysis:—

1. *The Address*,—"Almighty . . . Divine Majesty."
2. *The Ground of Confirmation*, viz., apostolic

example,—"Upon whom, (after the example of Thy Holy Apostles), we . . . hands."

3. *The Object of Confirmation*,—"To certify them, (by this sign), of Thy favour . . . them."

4. *Petitions*,—fourfold,—*viz.*, for

(1.) *Fatherly guardianship and guidance*,—"Let Thy fatherly hand . . . over them."

(2.) *Abiding influence of the Spirit*,—"Let Thy Holy Spirit . . . with them."

(3.) *Growth in knowledge, and grace, and final perseverance*,—"And so lead them . . . everlasting life."

(4.) *Christ's merits pleaded, and ascription of praise to the One God*,—"Through our Lord . . . without end. Amen."

9. The Collect, "O Almighty Lord"! (*to be learned*).

This is the 2nd. of the Collects of which one or more must be said in the Ante-Communion Service, before the Blessing when there is no Communion.

It was inserted here at the last revision.

10. The Benediction.

This was formerly preceded by Ps. cxxviii. 5, 6,—"The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."

The **Rubric** declaring that no unconfirmed person shall be admitted to the Eucharist was taken from the Sarum Office.

PART VII.

CHURCH FESTIVALS AND FASTS BRIEFLY EXPLAINED.

It was natural that the anniversaries of events in Christ's life should be observed by His followers. From this practice came that of celebrating the memory of those most closely associated with Him. And, finally, the custom extended itself to other noted Christians, especially the Martyrs. "Thus arose the Festival system of the Church."

The number of Festivals, including Sundays, is 149. A large number of these are called "*Minor Festivals*," or "*Black Letter-Days*," and are not distinguished by any specialty in their services.

Advent,—(Lat., *ad venio = to come to*), commences the Ecclesiastical year.

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after.

In Advent, the Church prepares for the commemoration of Christ's *coming in the flesh, and* regards *His second coming.*

Christmas, (= Christ-Mass).—For the first 3 centuries, the greater portion of the Eastern Church celebrated Christ's Birth (*Theophania*), on Jany. 6th.; but conformed to the custom of the Western Church, about 390, A.D.

The W. Church has always kept Christmas on Decr. 25th., on account, says St. Augustine, of the tradition that Christ was born on that day. But it would rather seem that their reason was this:—The Roman *Saturnalia* were celebrated at the close of the year; the Christian festival was intended to take the place of the heathen one, and, to "cause as little disturbance as possible of ancient custom, was fixed at the same season."

Innocents' Day, *Decr.* 28*th*,—in commemoration of the Slaughter of the Innocents by Herod. This festival was anciently styled "*Childermas*," (= *children's-mass*).

Epiphany, (Grk. *ἐπι-φαίνω* = *to shew forth, to shine upon*); —*Jany.* 6*th*.—in commemoration of Christ's manifestation to the Gentile *Magi* by means of a star, and of His Gospel being afterwards revealed to the Gentiles.

Anciently, the term "Epiphany" was applied to Christmas-Day also, it being called the *Greater Epiphany*, and the season *we* celebrate, the *Lesser Epiphany*.

The Purification,—or the *Presentation of Christ in the Temple*,—*Feby.* 2*nd*.,—is called also *Candlemas*, because of the custom, (abolished, 1549), of carrying candles in procession, on that day, and "offering them to be burned in the churches," in allusion to Simeon's words, "To be a light to lighten," &c.

This Festival was originated about 540 A.D., in place of the heathen festival, *Juno Februata*, celebrated on Feb. 1st.

Septuagesima Sunday,—(Lat. *septuagesimus* = 70*th*.) In consequence of the 1*st*. *Sunday in Lent* being about 40 days before Easter, it was anciently called *Quadragesima* (= 40*th*.) For the sake of a uniformity of name, the three preceding Sundays were then named, *Quinquagesima*, *Sexagesima*, and *Septuagesima*, (50th., 60th., and 70th.) The system is very absurd, since it goes on the principle of there being 10 *days in a week*, and altogether obscures the meaning of the names for those who are not acquainted with their origin.

Shrove Tuesday,—the Tuesday before Lent.

So called, because, in view of Lent, it was the general practice to *shrive*, *i.e.*, *confess*.

Ash Wednesday,—the first day of Lent, and so named from part of the ancient custom observed on this occasion:—The penitents, sackcloth-clad, came before the Bishop and clergy of the diocese. The latter led into the church those whom they considered sincere. There the Bp., and the clergy, repeated, weeping, the Penitential Psalms. After this they rose,—cast *ashes* on the penitents,—and covered their heads with sackcloth, telling them that they must be cast out of church, as Adam was out of Paradise. The clergy, then, at the Bp.'s orders, quickly ejected them, repeating, "In the

sweat of thy face shalt thou eat bread." In the Sarum Office a *Service for Blessing the Ashes* preceded the ejection.

In place of the "severe and now impracticable discipline of former times," our Church has appointed the *Commination Service* to be said on this day.

Lent, (A.S. = *the spring*),—named from the time of the year at which it occurs.

The original object of Lent was to recall to Christians the sorrow felt by the disciples during the "*forty hours* of blank and desolation" which intervened between Christ's "last sufferings" and the Resurrection.

Afterwards, sorrow for the sin that caused His death associated itself with the primary idea, and Lent became, probably from Apostolic times, a season of repentance and humiliation. And then, naturally looking to the example of Christ, (and of his types Moses and Elijah), the *forty days* of His fasting in the wilderness became the rule for the Lenten fast.

The practice of the Church has been, for many ages, to omit the Sundays, and to extend Lent during the six weeks from Ash Wednesday to Easter Eve, including both days.

The Fourth Sunday in Lent,—was formerly called "*Refreshment Sunday*," because the Gospel relates the Feeding of the 5000.

The Fifth S. in Lent,—was formerly called "*Passion Sunday*," because the commemoration of Christ's sufferings commenced in the Epistle of that day. The ensuing week was, (and still, frequently, is), styled "*Passion Week*," or "*Holy Week*,"—the latter name arising from the practice of increasing "religious earnestness" during its duration. In St. Chrysostom's time, the week was termed "*the Great Week*," because of the great things then done by Christ.

The Annunciation, (or Lady Day),—*March 25th.*,—called also, "*The Annunciation of our Lady.*"

The Sunday next before Easter,—is called "*Palm Sunday*," from the old custom of carrying palms to commemorate Christ's entry into Jerusalem. In Wales it is termed "*Flower-Sunday*," or "*Yew-Sunday.*"

Maunday-Thursday, — the Thursday before Good Friday,—

Two derivations of the name are given :—

1. Lat. *Mando* = *to command*,—from one of three reasons :—
   (1.) Christ's *command* to the disciples to commemorate His death.
   (2.) Christ's *command* to the disciples to wash one another's feet.
   (3.) Christ's new *commandment* that the disciples should love one another.
   (2.) and (3.) combined seem to give the true origin,—for the ancient custom was, *while literally following Christ's command, by washing the feet of the poor*, to sing, "*Mandatum novum do vobis*," &c.
2. A.S. *mand* = *a basket*, because princes were on this day in the habit of bestowing alms from baskets.

Our own sovereigns, down to Jas. II., performed the rite of *Maunday*. It is now represented by the bestowal, at Whitehall, of royal alms.

Good Friday,—is so called because of the inestimable *good* resulting from Christ's Death. The name is peculiar to the Church of England. Its general name formerly was "*Holy Friday*," or "*Parasceue*," (Grk. παρα-σκευή = *preparation, provision*). The Saxons termed it "*Long Friday*."

The *Hot Cross-bun* represented the small quantity of "plain and necessary food" to be eaten on this Fast.

Easter has one of two etymologies :—

1. A.S. *Eostre*, a goddess worshipped by the Saxons at this time of the year, and corresponding to *Astarte*.
2. A.S. *Oster* = *to rise*, alluding to the sun-rising, which is a type of the Resurrection of the "Sun of Righteousness." *This is the more probable.*

Easter-Day, on which all the other moveable Feasts and Holydays depend, is always the First Sunday after that Full Moon which happens upon, or next after, the Twenty-first Day of March; and if the Full Moon happens upon a Sunday, Easter Day is the Sunday after. It must fall on March 22nd., April 25th., or some day between these dates.

The 1st S. after Easter,—was formerly called "*Low Sunday*," because it was then customary to repeat some of the "paschal solemnities," thus making it "a special feast," *though of a lower degree* than Easter Day.

Rogation Days, (Lat. *rogo* = *ask, pray*),—the Monday, Tuesday, and Wednesday, before Ascension Day. They derived their name from their special *rogations*, or litanies, and are still intended to be days of *earnest prayer* for God's blessing on the fruits of the earth. One of the Homilies was written for this season.

The 5th. Sunday after Easter,—was formerly termed *Rogation Sunday.*

Ascension Day,—is called also "*Holy Thursday.*" It falls on the 40th. day after Easter.

"It concludes the yearly commemoration of the great acts of our Lord's life and work."

Whit-Sunday.—3 derivations of the term are given:—

1. *White*-Sunday,—from the *white chrisoms* of the neophytes,—or from the *bright light* shed on the Apostles, at Pentecost.
2. A.-S. *Witson* = *wisdom.*—*Whitsun*-day then = *Wisdom*-day, in commemoration of the Divine outpouring of *wisdom*, at Pentecost.
3. German, *Pfingsten*,—a corruption of *Pentecost.*

The first etymology, (referring to the chrisoms), *seems the most probable.*

It is the 7th. Sunday after Easter-Day, and commemorates the descent of the Holy Ghost upon the Apostles.

Lammas Day,—*Aug. 1st.*,—derives its name from the A.-S., *Hlaf-masse* = *loaf-mass*, having been instituted, probably, as a Thanksgiving Day for the first-fruits of the corn.

All Saints,—is also termed "*All Hallows.*" It originated in the dedication, to all the Martyrs, of the Pantheon, at Rome, when taken from the heathen, about 610, A.D. It was at first celebrated on May 1st., but changed to *Novr. 1st.* by Gregory IV., 834, A.D.

The Ember Days,—see under the *Prayers for Ember Weeks*, in the chapter on "**Prayers and Thanksgivings upon Several Occasions.**"

The Evens or Vigils,—All festivals are really preceded by *Evens*, "which are a religious anticipation of the days themselves." Some of these, however, are fast-days until

Evensong, and are strictly termed *Vigils*, though in the Prayer-Book they are termed "Evens, *or* Vigils."

Prayer-Book List of Evens, or Vigils :—

"The Evens or Vigils before
The Nativity of Our Lord.
The Purification of the Blessed Virgin Mary.
The Annunciation of the Blessed Virgin.
Easter Day.
Ascension Day.
Pentecost.
Sts. Matthias, John Baptist, Peter, James, Bartholomew, Matthew, Simon and Jude, Andrew, and Thomas.
All Saints.

If any of these fall on a Monday, the Vigil must be kept on the *Saturday* preceding."

THE END.

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